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# History of Ahorey Congregation

Alfred Russell Scott

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HISTORY OF AHOREY CONGREGATION

by

Alfred Russell Scott

*Alfred Russell Scott*

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by Dr F.R. Scott  
Minister of Ahorey.

History of Ahorey Congregation (written in 1973)

The Presbyterian congregation of Ahorey have their meeting-house situated about six miles from Portadown, some way along the road to Markethill and a little to the south of a direct line connecting Richhill with Tanderagee. This is a congregation of historic interest, in that it has provided the main means for providing the founding of the largest indigenous church in the United States of America - the Disciples of Christ - that in 1973 number some four million members, <sup>and</sup> has provided at least two illustrious Presidents of the U.S. - James A. Garfield, and Lyndon Baines Johnston, the 20th & 36th respectively. However we must not think that this is a lone Ulster-Scot achievement for it will be remembered that the great American Presbyterian Church was founded by an Ulsterman from Co Donegal, the Rev Francis Makemie born 1658, ordained 1680 in Banamont, and who spent his life thereafter in America. It will be kept in mind too that of the first 30 Presidents no less than fourteen had Scotch-Irish <sup>also known as</sup> ~~for~~ Ulster blood in their veins. <sup>remember too</sup> that the founder of the famous Log College that later grew into America's fourth university, Princeton, was the Rev William Tennant from Co Antrim. It should be borne in mind that as the American historian Bancroft has written 'the first voice publically raised in America to dissolve all connection with St Britain came, not from the ~~Scot-Irish~~ Puritans of New England, nor from the Dutch of New York, nor from the Cavaliers of Virginia, but from the Scotch-Irish Presbyterians'. At the time of the war of Independence, 1776, there is good reason to believe that these Ulstermen formed one third of the total population of the Colonies. It will also be remembered that the Declaration of Independence of 1776 is in the handwriting of Charles Thompson of Maghera, who arrived as an emigrant in the Colonies a penniless orphan, but died a man of upright character and was called by the Delaware Indians 'the man of truth'. That same Declaration was first printed by an Ulster man John Dunlap, born in Strabane; was first read in public by the son of an Ulsterman, Col John Nixon; while the only signature on it for over a month was that of John Hancock, President of Congress & Governor of Massachusetts, whose ancestors were Presbyterians from Co Down. So we can say that Thomas Campbell and his son Alexander were in a goodly fellowship.

*- this man largely used to found the Annapolis church -*

To begin our story we will first consider briefly the coming of Presbyterianism to Ulster. A few congregations existed in Ulster, principally in Antrim and Down, before the Prelatic clampdown instigated by Archbishop William Laud, in 1637; and the terrible Rebellion of 1641 generally thought to be the result of Wentworth's repressive rule as Lord Deputy. Due to this Rebellion nearly one third of the population of about one and a half million died or moved away from the land, never to return. We hear a lot these days about the great number of soldiers posted to our province in time of trouble, but do not let us forget that when General Robert Munro was sent over from Scotland, it is asserted that he had some 10,000 soldiers in his force sent to bring peace. This force landed at Carrickfergus in 1642, and at once established the famous Army Presbytery on Friday 10th June with five ministers, all chaplains, and four elders all captains. This Presbytery was constituted with the Rev John Baird, chaplain to the Earl of Argyle's regiment, and later in 1646 installed minister of Dervock, Co Antrim, as Moderator, and the Rev Thomas Peebles, chaplain the Earl of Eglinton's regiment who in 1645 became minister of the united charges of Dundonald and Holywood, was appointed Clerk of Presbytery - a post he retained till his death some thirty years later. Sessions were established in the four regiments stationed at Carrickfergus, very probably the first Presbytery was in St. Nicolas parish church in that town, and was composed of the five chaplains, Baird, Baird, Cunningham, Peebles, and Scott, along with an elder from each of the four regiments. In 1646 Gen Munro encamped his army at Hamilton Bawn, <sup>now</sup> on land now owned by members of Ahorey. While the settlers and the Presbytery of Ulster were battling with their many ~~problems~~ <sup>problems</sup> the Scots were wrestling at the same time with great questions.



for 1643 saw the beginning of the work on 'the most perfect expression of the Reformed Faith'-the Westminster Confession of Faith, by the Westminster Assembly of Divines. Paradoxically, as it appears in our eyes, this august body was largely made up of Anglicans whose descendants are the modern Church of Ireland. The explanation of this is that at the time of the Westminster Assembly 1643-9 the Anglican Church was very staunchly Calvinistic it used and still uses to this day its xxxix Articles which are Calvinistic, and the Westminster Confession of Faith was a reconstruction of those Articles. However sometime after Archbishop William Laud, (Primate 1633-45) was beheaded the Arminian influence which he fostered came more and more to prominence, and Calvinism declined; hence the famous cry of the English prime minister William Pitt against the Anglican Church, 'she has Calvinistic Articles, an Arminian clergy, and a Popish liturgy'. Besides this great Reformed Confession, the Larger and Shorter Catechisms were produced by the Westminster Assembly of Divines, as was a Directory for Public Worship, and a Directory for Ordination. These were adopted by the Church of Scotland, which is of course Presbyterian; and the Ulster Presbyterians followed suit. In Ulster the famous Shorter Catechism became the strength of Presbyterianism, and saved the people from many attempts at the deviation of them from the 'faith once delivered to the saints'.

Ulster. The original Presbytery of Ulster, founded 1642, was divided in 1654 into three presbyteries, Antrim, Down and Route, whilst in 1657 the famous Presbytery of Laggan was carved out of the Route presbytery, and two years later the Presbytery of Tyrone was separated from Down; so it was that we have the beginnings of the Synod of Ulster. This was sometimes called the General Presbytery, but it was not till 1691 that regular meetings began to take place.

League and Covenant. Again in 1643 another matter of moment indirectly to Ireland took place- the Solemn League and Covenant, drawn up and adopted by the English Parliament, the Scottish Convention of Estates (i.e. Parliament) and The General Assembly of the Church of Scotland, pledged those who signed it to maintain the Reformed Religion, to extirpate Popery and Superstition, to preserve the liberty of the Kingdom, and to lead holy lives. In the following year James Hamilton brought it to Ireland, where it was signed by some sixteen thousand persons.

Modern 20th century readers can take note of the following parallel to the present day affairs in Ulster. The siege of Derry saw some twenty thousand people within the famous city walls, of whom 7,000 were able to bear arms, and a very large number of whom were Presbyterians. All of us know of the heroic defence, when the garrison lost 2,800 men in the siege, mostly from sickness, as only 80 were slain in battle. Of non-combatants probably 7,000 perished in the siege of 105 days. But not all know that the gallant Presbyterians who had borne the weight of the defence of Derry were very poorly rewarded for their labours. Major General Percy Kirke, who was well known for the cruel way he treated the Duke of Monmouth's supporters after Sedgemoor, was an associate of 'Bloody Judge Jeffreys' who alleged he could 'smell a Presbyterian 40 miles away'. This may account for Kirke's English dilatoriness in helping the besieged Presbyterians in Derry, who when he was sent to relieve the city arrived in Lough Foyle on 28th June, and wasted his time- no less than 105 days- till 28th July before he broke the boom; a thing he could have done when he came and halved the siege time. Bad as this was, worse was to follow, for when Kirke had relieved the city, he at once assumed despotic powers and treated the defenders as if they had been enemies whom he had conquered rather than friends he was sent to relieve. Strange and queer things took place. The English House of Commons admitted that no less than £105,000 was due to the Derry and Enniskillen regiments for arrears of pay, of which only £9,000 had been paid. Worse still the so-called and self styled 'Governor' the Rev George Walker, onetime rector of Donoughmore, who had tried his best to induce the city council of Derry to surrender, received the recompense of a hero. Travelling to England he was warmly received by the Court, thanked by the House of Commons, and created a D.D. by Oxford and Bishop of Derry by the King. Fortunately he fell at the Boyne. Corry, who threatened to set to defend Enniskillen, got £2,000 and an estate as his reward. Walker had audaciously asserted that the Rev Alexander Osborne, a Dublin Presbyterian minister, had first informed the Ulster Protestants of Tyrconnel's deceptive designs.



who had first informed the Ulster Protestants of Tyrconnel's (lying Dick Talbot) deceptive designs, was a spy in the pay of the Lord Deputy, so we can guess where Walker's allegiance lay. Nor did Walker give Murray credit for defending the town in the seige. Neither did he give the Presbyterians any credit though they numbered nine out of ten of the rank and file. Walker's 'Printed Account of the Seige' was shown to be a tissue of lies by the Rev John Mackenzie, minister of Cookstown, whose 'Narrative' was proved and substantiated by a host of the real defenders. Thus it came to pass that because of their harsh treatment many Presbyterians emigrated to America, naming their new abodes with the names of their home towns in Ulster. When that this emigration has been going on constantly, we may well wonder, wrote Dr Killen, that Irish Presbyterianism holds its present position in the national census. Writing in 1886, he could say 'It has been computed that its children now in the great Western Republic amount to about two millions.'

Upsetting as this great emigration was, there was worse in store for the Presbyterians of the North of Ireland in the first Non-subscription controversy, an internal disturbance in the Church. The Scottish ministers who established the first Presbytery at Carrickfergus in 1642, had signed in Scotland the 'Scots Confession' - issued 1560 - but there seems no evidence to show that they signed any sort of confession in Ireland when they accepted charges here, so arose incipient non-subscription. Not till 1698 did the Synod of Ulster move towards subscription, and not till 1705 were all licentiates required to sign the Confession of Faith. Subscription was now the law of the Church, but, even so, some presbyteries did not enforce it. In that same year a 'Belfast Society' was formed by the Presbyterian minister of Antrim - the Rev. John Abernethy, M.A., a man of studious habits, remarkable ability, and heretical opinions - and it was the centre of opposition to subscription to confessions as tests of orthodoxy. In 1719 Abernethy published a sermon entitled 'Religious Obedience founded on Personal Persuasion' and the cry of heresy was raised so that for seven years controversy raged, in the press and the courts of the Church. Two courses seemed open, either bring the matters to trial, or exercise patience; but neither was used. Instead all the Non-Subscribers were put in the Presbytery of Antrim, which had originally sixteen ministers and congregations, and which separated from the Synod in 1726.

The Revolution settlement (1689-90) had, amongst other things, abolished the right of lay patrons to nominate ministers to vacant charges in the Church of Scotland, and the choice of a minister was by the joint votes of the Session and the heritors, or landowners, being Protestant, who now were to nominate a minister to the congregation for approval or disapproval. But in 1712, in the last years of Queen Anne's reign, the English Parliament reimposed lay patronage on the Scottish Church. However, this right of the people to call their own choice of a minister was still maintained by many, and Parliament's taking away of this right led to an eruption, for in 1732 the Rev. Ebenezer Erskine, Moderator of the Synod of Stirling and Perth, boldly asserted the right of every society to choose its own servants. Next year he was admonished at the Assembly of the Scottish Church, with the result that four ministers protested - Erskine, Wilson, Moncrieff and Fisher - and now left the Church of Scotland. On the 5th of December, 1733, at Gairney Bridge, they constituted themselves into a regular church court called the Associate Presbytery. Although the patronage system did not apply in Ireland, there were other matters just as important, demanding a measure of reform in the Synod of Ulster, where many preachers were as lax doctrinally as those of the expelled Presbytery of Antrim, and there was a tendency to oppose the erection of any new congregations, partly for the self-aggrandisement of being ministers of larger congregations, and partly to maintain the high dividends from the restricted Royal Bounty, the Regium Donum, as it was called. Well had it been if they had remembered the last Will and Testament of John Knox: 'None have I corrupt.'



Lisburn
 Knox 'None have I corrupted, none have I defrauded, merchandise have I not made of the glorious Evangel of Jesus Christ'. Some illustration of this aggrandisement policy of the Synod of Ulster is seen in the fact that they refused permission to erect a congregation at Glenanees since it was only six miles of Aughnacloy in 1751, and then dissolved a congregation at Newbliss on the complaint of Stonebridge, five miles away. Next came the demand of £40 minimum stipend, and soon after this was raised to £50. However, all this was not so easily accepted by the people, for in 1736, when the Rev. Wm. Patton was installed in Lisburn, many hearers opposed him, and no less than 280 heads of families now applied to the Scottish Associate Presbytery for a minister to preach the Word in its 'purity and simplicity'. Trouble was next seen at Templepatrick where the people also appealed to the Associate Synod and the first emissary sent over was a licentiate of the Secession Church, Thomas Tallentyne; another was Gavin Beugo, and a third was John M'Ara. Crowds came and expenses were easily met. On 9th July, 1746, Mr. Isaac Patton was ordained at Lylehill, by a commission from Scotland, and was promised £50 per year as entire income. It will be remembered that the Seceders did not obtain a share of the Royal Bounty till nearly fifty years afterwards. Nearer home, in 1743 the Synod of Ulster formed the Presbytery of Dromore by taking ministers of subscribing principles out of the Presbytery of Armagh, on account of a disagreement between them and the New-Light members. About this time the Rev. George Ferguson, of Markethill, was said to have denied the doctrine of original sin, and the newly formed Dromore Presbytery sent preachers to the orthodox section of his congregation. Synod decided this action was offensive and irregular and ordered the Presbytery of Armagh to investigate the charges against Mr. Ferguson. The members of this court, sympathised with the New Light party, and declared the accusations 'not proven'. In consequence the orthodox members of Markethill, in order to escape the cold moderatism of the Armagh Presbytery, joined the Seceders and erected a new meeting house at Newry Street, Markethill, when their desire to constitute a new congregation under the Presbytery of Dromore was refused by Synod in 1745. After correspondence with the Associate Secession Church body a call was made out to a Mr. David Arrot, and he was ordained on 22nd June, 1749, with the result that the Seceders had now two settled congregations in Ireland, Lylehill and Markethill. Between the erection of these two congregations came what is known as 'The Breach' in the Secession Church, over the matter of the Burgess oath - a matter of due importance in Scotland but little relevance in Ireland. 'The Breach' of 1747 saw the only Seceder minister, the Rev. Isaac Patton, of Lylehill, throw in his lot with the Antiburghers, and the first minister of the Secession in Markethill, the Rev. David Arrot, also was an Antiburgher.

Antiburgher
before
A
ST.
 Mr. Arrot was a son of the Rev. Andrew Arrot, M.A., Dunnichen, Forfarshire (1716-45) and Dumbarrow (1745-60). He was born on 6th November, 1725, and when he was ordained in Markethill on 22nd June, 1749, he had a very wide district placed under his care. He seems to have had an interest in the work around Moira at first, where he was used greatly along with a Mr. Blyth, so much so that in 1741 he was able, <sup>when</sup> only a licentiate of the Secession Antiburgher Synod, to report that there were in the district of Moira and Ballinderry about sixty-three 'accessers'. From Markethill he must have encouraged the work in Moira as we read of a call being addressed to a Mr. John Tennant, but he went to Roseyards, near Ballymoney. Moira was then joined with Lisburn, and together, they addressed a call to a Mr. James Hume in 1752.

D. Hume
 Mr. Arrot's second effort at church extension was in Tyrone's Ditches, where a Mr. Samuel King was ordained on the 24th July, 1765. His third effort was in a place called Sheepbridge, near Newry, where Mr. William Reynolds was



ordained about August, 1772. But he was later suspended for claiming freedom to preach where he pleased, sometime after 1776. There next came as minister of Sheepbridge Mr. William Laing, a native of Perth, who was ordained 25th October, 1780. As this man had a great influence on the Ahorey story, we note a few details about him. He was well qualified to preach, not only in English but also in the Gaelic language, and did so as opportunity offered, often at Ballymascannon where various troops of soldiers were stationed at times. In 1782 he got a site in Hewry town where he had a meeting house built to which the congregation removed. It is now called 'Downshire Road'. Mr. Laing was a very zealous and successful minister, eloquent, devout and strictly orthodox. He combatted New Light teachings, wrote on Christ's Atonement and on His Divinity, and in 1781 published a little book entitled 'Philemon's Letters to Onesimus'. About ten years later, with the same subject in mind, he published 'Justification by Faith in Christ'. He died suddenly on 22nd July, 1806.

Mr. Arrot's fourth effort seems to have been the establishment of some kind of preaching station at Ahorey, an outpost of his own congregation of Markethill. As there were riots in Markethill in 1784, while a faction fight took place the same year at Drumbee, between Hamiltonsbawn and Armagh City - a sign of agrarian troubles, we will look at the situation. This was the time when even the settler farmers of Ulster began to use illegal methods of defending their labour-created property from the attacks of landlords, because, for some time after the Plantation of Ulster, the property of the colonists, although not secured by legislation, nor even by the Articles of that Plantation as was expected, was secured by the necessities of the landlords, who had great difficulties in obtaining the requisite number of Protestant settlers. The colonists were permitted to sell their interests in their farms; their rents were easy, and were not fixed on any improvements made by themselves. So the "Ulster Tenant Right" custom sprang up - a Presbyterian production, although not an exclusively Presbyterian privilege. Yet as time went on and the population increased, the landlords began to raise the rents, and thus appropriate the property created by the farmers' own industry. For a time the Protestant settlers of Ulster had no means of defence against these higher rents, save emigration, but later they were tempted to use outrage and rebellion. Things took a worse turn when a fatal distemper among cattle on the continent raised the price of beef and mutton at home, so that landlords found they could get higher rents for larger grazing farms than for small holdings. The result was that tenants were evicted and farms consolidated; even common lands were seized, with no reduction of rents upon those who had the right to graze on common land. In Southern Ireland, evicted tenants driven to desperation by hunger banded together in 1761 to tear down the newly made fences, whence they were named 'levellers'. Another name for these levellers who disguised themselves in white shirts over their clothing was 'Whiteboys'. It will be remembered that there was no police force in Ireland for more than fifty years afterwards, so that, in places, anarchy prevailed. There are many instances of rude occasions, but one of interest to us is that concerning Mr. Verner, agent for Lord Charlemont of Moy district. Verner was presiding over a meeting of the Charlemont corporation, when the courthouse was surrounded by a mob who demanded that he despatch his business urgently and come out to be hanged upon a gallows they had erected in the town. As Verner was somewhat dilatory in obeying, the crowd sent him word that he must be very ill-bred to keep so many gentlemen



waiting! They ordered him out at once. He refused, so they threatened to set the house on fire! He came out to take his fate, but the mob, though they pushed him about, at last told him that hanging was too good for him, and sent him away. Tithe proctors, who collected the tithes for the upkeep of the Anglican Established Church, were another nuisance, that Episcopalians detested nearly as much as their Presbyterian and Romanist neighbours. In Ulster the 'Peep of Day' Boys were Protestants who were around, about 1780, though some would say they arose from the riots in July 1784 in Markethill, in defence of their colonist rights. For years these 'Peep of Day Boys' kept up a species of civil war with the 'Defenders' who were Romanists; often encountering one another at horse races, fairs or markets, and settling old scores with bludgeons. Murder was committed, for at Forkhill in February 1791 a schoolmaster named Barclay, his wife and brother-in-law suffered savage treatment. The jealousies between the two sides arose from land possession and the poorer Protestant families found themselves outbidden for their own rented farms. This was one of the real causes for the rise of the Orange Order a few years later.

About this time we read of an interesting account in the Anti-Burgher Secession Presbytery minutes, when the Presbytery of Moira and Lisburn meeting in Lisburn on Wednesday 24th October 1784 stated that they 'took under their serious consideration the remarkable goodness of God in the late harvest, both in respect of the plentiful harvest, and of the favourable weather granted for reaping and gathering it in; interposing therewith at a critical moment, when the fruits of the earth were exposed to immanent hazard of damage from bad weather, which for some time prevailed, particularly at the beginning of the harvest—thus disappointing our fears and exceeding our hopes. On this account the Presbytery agreed that a day of solemn thanksgiving be observed in the several congregations under their ~~xxx~~ inspection. And they appointed Wednesday 17th Nov. next for this purpose'.

What effect these riots in Markethill had on the outstation at Ahorey and its people blessed in the good harvest we cannot assess, but we soon read in the same minute book, 27th June 1786 of 'There was given in and read, a petition from part of the Associate Congregation of Markethill, bearing;— that for several reasons they had begun to erect a place of public worship in the townland of Ahorey; and requesting the Presbytery to take their case into consideration, and send some of their members to preach among them some Sabbaths.' "Before entering upon consideration of the Petition, the Presbytery thought it necessary to enquire into the state of the congregation and found them to be in considerable arrears of stipend to Mr Arrot. Different methods having been proposed for discharging the arrears, a voluntary subscription was at length recommended, and to prevent arrears for the future, an addition of two shillings a year was also recommended. The Petition was then the subject of conversation; and, without judging of the informality, or deviation from Presbyterian order, which the petitioners may have fallen into, in the step they have taken towards erecting a separate place of public worship, without first consulting the Presbytery and having their concurrence; the Presbytery agreed that the petitioners should erect themselves along with the rest of the congregation for discharging the arrears due to Mr. Arrot; and as it is not competent to the Presbytery or consistent with Presbyterian Church government, for the Presbytery to appoint supply for petitioners, while they continue in their present connexion with the Associate Congregation of Market-Hill, without an Application from the Session of said congregation, or their concurrence in a petition to that effect, the Presbytery recommend it to said Session to grant them one or more Sabbath's supply, as may be found expedient, upon their applying for it." The members of Presbytery present on the above occasion were:



Mr. Adam Gilbert, Moira, (Moderator); along with Messrs. Isaac Patton, Lylehill; Samuel King, Tyrone's Ditches; Francis Pringle, Gilnahirk; John Bell, Hillhall; and William Laing, Newry (Ministers); with Messrs. William Hutcheson, John Malcolmson and John Kinly (Elders).

Typical of the strict way in which Presbyteries kept watch over their people is seen in another matter brought up at the same meeting, when note was taken of the manners of the people of Tyrone's Ditches committing the scandalous sin of 'peculiar aggravation' of kissing the Book, when taking an oath in a court of law or elsewhere, instead of the scriptural way of 'with uplifted hand.'

The next meeting of the Associate Presbytery of Moira and Lisburn was held in Belfast on Wednesday, 23rd August, 1786. The Presbytery was constituted with prayer by Mr. James Biggar, Newtownards, Moderator, and there were present Messrs. Patton, Wm. Holmes, Ballyeaston, John Bell, Hillhall, William Carmichael, Belfast, Adam Gilbert, Moira, and John Nicholson, Larne (Ministers); with Hugh and William Brian (Elders). Among the relevant parts of the Presbytery Minutes we read that there was 'received and read "Petition from that part of the Associate congregation of Markethill who are erecting a place of worship at Ahory (before spelled Ahorey, but now in this manner), bearing, that notwithstanding they had applied once and again to the Session of the said place (Market-hill) for a supply of preaching, they had been denied; and requesting that the Presbytery would grant them a disjunction from the said congregation and appoint them a supply." Presbytery, after seriously considering the Petition came to the following Resolution:- that they would promote the Disjunction by all proper and regular methods; but the sentiments of the aforesaid session relative to the matter not being known to the Presbytery, they are obliged in the meantime, to defer any decision concerning it, till the session be apprized of the application which has been made, and an opportunity given of declaring their sentiments.'

That the work and influence of the Antiburgher Seceders were steadily increasing is seen in the consideration by the Presbytery, upon Synod's instructions, that a further division of the congregations into smaller and more convenient presbyteries was duly discussed and acted upon. It was deemed wise to suggest that a Presbytery of Markethill be erected to consist of the following congregations;- Markethill, Tyrone's Ditches, Newry and Moira. A presbytery consists of the ministers of the several congregations, or groups of congregations within its bounds, together with an elder as a representative from each congregation. The respective ministers in this new presbytery were Messrs David Arrot, Samuel King, William Laing and Adam Gilbert. It was appointed that this new Presbytery first meet on the first Wednesday of November 1786. Meantime at the last meeting of the old presbytery of Moira-Lisburn, held Monday 18th Sept 1786, in Belfast, there was "received and read a ~~pet~~ Petition from Ahorey for a Disjunction and supply" There was also given in and read a Petition subscribed by 33 members of Markethill "opposing the said Disjunction". Presbytery, after due consideration, concluded that they would "grant the prayer of that from Ahorey for Disjunction; it appearing to them that the remaining part of the congregation... was fully able to support their Minister, notwithstanding the Disjunction" Then comes a remarkable comment on the financial ability of the congregation of Markethill, and the newly erected Ahorey, that the Presbytery have no doubt of the ability financially to support a minister each, "seeing that the Petitioners, Ahorey, offer to take and support their minister, though much inferior to the rest of the congregation, Markethill, in number and ability"

Presbytery next addressed themselves to the Ahorey deputation, after they had been granted the right to be a separate congregation, as follows;- Presbytery find themselves under a necessity to express a disapprobation of several of the steps taken by Petitioners for obtaining this Disjunction; particularly, their having proceeded so far as to build a Meeting-house, without first consulting the



Presbytery, and their building it so near to a former place of worship as to afford a ground, or at least a pretext, of complaint to the other part of the congregation. Next, we read that when the Presbytery had so decided, surely to the evident satisfaction of the people of Ahorey, a Mr. Wm. McGill arose, representing the people of Markethill continuing congregation, and in his own name and the name of his 'constituents' protested against the decision of the Presbytery, and said they would appeal to the Associate Synod. This threat hung over Ahorey till the next Synod meeting but nothing seems to have materialized from it. All was not over yet, however, for the old Presbytery of Moira-Lisburn were unable at their last meeting to be generous to their newest congregation, since they sternly demanded that "the disjoined part of the congregation - Ahorey - shall not enjoy the benefit of the disjunction till they have paid their proportion of the arrears of stipend that are due by the whole congregation till November next, according to an assessment which the Presbytery shall judge equal" Perhaps we should explain the reference to November and the stipend being paid then. Many will know that in olden times the stipend was paid to the minister only once a year, and that in November, when conacre and land monies changed hands. After some further deliberation Presbytery agreed that the Rev John Nicholson, minister of Larne, be appointed to preach in Ahorey on the first Sabbath of October 1786; i.e. 1st Oct., and that the Rev Wm Laing of Sheepbridge, Newry, shall preach on the fourth Sabbath, i.e. the 22nd Oct. So began the life of the congregation of Ahorey.

As we have outlined the story of Wm. Laing above we may as well look at John Nicholson the first minister of what is now called Gardenmore Church, Larne, when it was Larne Secession Anti-Burgher congregation, and united with Islandmagee. He was a Scotsman, born in Dumfries in 1761, and was licenced by his Scottish Presbytery, and ordained in Larne on 10th August 1785. He married a Miss Patrick of Black Cave, Islandmagee. To assist his meagre income he conducted a classical school in Larne. It is interesting that his ordination took place in a field at the rear of the meeting place in Larne. This practice of open-air ordination - a relic of the covenanting days - was customary then and did not go out of use till around 1842, just after the synods had united to form the General Assembly. It was agreed that Mr. Nicholson should preach in Islandmagee and Larne on alternate Sabbaths. He became a well known and beloved member of the community and served the congregations for some fifteen years till August 1799 when he accepted a call to Berry Street Congregation, Belfast. As he was a classical scholar, and as his stipend would not have been more than £20 per year he established an Academy in Belfast to bolster his meagre income. Amongst his pupils was the novelist and poet Dr. James McHenry who wrote "The Hearts of Steel", who refers to the virtues of his teacher in his writings under the name of the 'Rev. Mr. Nicols'. Another pupil wrote an epitaph which was engraved on Nicholson's tombstone -

'In him conspicuous shone  
Religion in her most attractive form,  
Himself the model of the truth he taught.'

He died in Belfast on 10th March, 1814, and was interred at Larne.

The church at Ahorey was, as stated above, first preached in on Sabbath, the 1st of October, 1786, and was supplied with ordinances by the Presbytery of Markethill, who full well realised that they had better attend to this people, as there was always the rival Synod of the Burghers to whom the congregation might apply, and which had congregations at Donacloy, Drumbanagher, Drumgooland, Drumhillery, Drumlee and Glascar, and soon were to have another congregation at Richhill.

The first minister was not ordained for almost three years, and during this time the services were in the hands of the various members of the



Markethill Presbytery. He was a Mr. John McDonald, born in 1762, a native of Ceres, Fifeshire, Presbytery of Cupar (Scotland), and who became one of the last students of the Rev. William Moncrieff, of Alloa, Professor of Theology to the Antiburgher students. Like his father before him, the Rev. Alexander Moncrieff, M.A., of Abernethy, he was opulent and refused payment for his services as professor. John McDonald entered upon his studies at Alloa in 1781, and was ordained in Ahorey, at the age of 27, by the Presbytery of Markethill, on Thursday, July 9, 1789. He lived in Ahorey towards the end of the great days of the Volunteers (1782-92), and in the rising tide of the troubles before the Rebellion of 1798. Perhaps because of these things he did not stay long - a brief seven years - for he resigned in April 1796 upon receiving a call to Dobbieside, Scotland. In 1817 he further removed to Thurso, where he died on July 29, 1828, at the age of 66. The Royal Bounty paid to Irish Secession ministers amounted then to only £10 per year, but in 1793 the Bounty was increased by a sum sufficient to bring the yearly amount to a little under £30. Is Mr. McDonald's stipend in Dobbieside is known to have been £50 total income, and if this were an increase, as is hinted, on his income in Ahorey, it would prove that his stipend in this church was less than £20 a year.

TC. The second minister of Ahorey congregation was a certain Thomas Campbell, born near Newry, in County Down, on 1st February, 1763. Five generations of his father - Archibald's - immediate family have been traced in Ireland, and as they were of the Romanist persuasion, there is no truth in the statement of a Virginian publication put out in 1962 that Bethany College, West Virginia, was founded by a Scottish born Alexander Campbell, for there was not Scots blood in Alexander, Thomas's son, save what he obtained by his birth near Ballymena, Co. Antrim, Northern Ireland. Thomas Campbell's father was Archibald and his grandfather was another Thomas who lived to the great age of 105 years. Archibald who lived to be 88 was for a time a British soldier, like many Roman Catholic Irish of those days. It will be remembered that Romanists were not allowed to serve in the British Army from the settlement of King William in 1690 - hence many of them took military service in Continental armies, especially France and Spain. However in 1757 they were allowed to serve as soldiers in the British army. So Archibald Campbell could at most have served but half a dozen years before he retired in 1762. During his service he fought in Canada in General Wolfe's campaign around Quebec, and it is claimed that Wolfe died in Archibald Campbell's arms. At the time of his marriage Archibald left the Roman Church and joined the Church of Ireland, worshipping God, as he said, 'according to act of Parliament'. The four sons of the marriage - Thomas, James, Archibald and Enos - all grew up to manhood, but none of the four girls - all called Mary - lived longer than infancy. Of the brothers, James eventually went to Canada, while Archibald and Enos conducted a small school in Newry, continuing their interest in the Anti-Burgher Secession Church which they joined in their youth. This congregation eventually became 'Downshire Road, Newry' when in 1782 Mr Laing the minister, got a suitable site in the town. Thomas, born 1st Feb. 1763 near ~~Downshire~~ Newry, is said to have attended a military regimental school - an army establishment - not far from his home, where he studied English grammar and reading, Latin and Greek, writing and arithmetic. He was for a time a school-master near Newry, then taught in Comnought, was preemptorily ordered home by his father, and was found a good school at Sheepbridge, Newry, by the influence of a certain John Kinley, who lived in the village, and was an elder in the Antiburgher Secession Church, as mentioned above. (p.7) This gentleman later financed Thomas through Glasgow University, after his father refused to do so. It would appear that he graduated M.A., of Glasgow in 1786, and went to teach school near or in Ballymena immediately afterwards. Here he met and married a Miss Jane Corneigle in June 1787, and their first child - the famous Alexander -



was born at Broughshane on 12th September 1748. Shortly afterwards he removed to Markethill, Co Armagh where he taught private classes, for quite a time. In 1792 he joined the Antiburgher Divinity classes, which were held at the meeting-house of their Professor of Divinity, the Rev Archibald Bruce, of Whitburn, West Lothian. Bruce was the Synod's professor from 1787 till 1804. It should be explained that the course lasted five years, but that each year's classes only occupied about 2 weeks in August and September of each year, so enabling the students to hold a teaching post during the rest of the year, to take care of expenses. Thomas Campbell continued to live in Markethill during these years, and also indeed when he was minister of Ahorey, in the earlier part of his ministry. For a time before he set up his own home, it is claimed he boarded with a Mr Gillis, (or Willis, maybe?) a merchant in the town.

The Antiburgher Synod was appointed to meet in Aghoghill in 1798, but the melancholy state of the country owing to the 1798 Rebellion, particularly in the neighbourhood of that place prevented them from assembling. This explains why we read that Mr Campbell was ordained in Ahorey 'since Last Meeting' according to the Synod Minutes for 1799. So the actual date of his ordination remains indefinite, between 1797-99, but likely in 1797. Sometime after this date the Campbells moved from Markethill to Hamilton's Bawn, where they resided in what is now part of Gildea's public house. Later still they moved to Richhill, in 1804, for the simple reason that as the stipend he received in Ahorey was very little more than his predecessor's £50. per year, made up of £20. stipend and £30. from the Royal Bounty, he had to consider ways and means of raising it to meet the needs of a growing family. This he was able to do by moving house to the large house in the Square in Richhill, where the late Dr Hemmingway lived for a time, wherein he conducted a classical school, which it has been reckoned brought in some £200. per year. His son Alexander, now about 16yrs old aided him in his teaching work, in this Richhill school.

When Campbell came to Ahorey the times were troublous, what with the Rebellion in 1798, a large measure of spiritual apathy, much desecration of the Lord's day, it was no wonder that serious minded men began to take a hard look at things and try to make some efforts towards the promotion of spiritual life. This took the form of the establishing in Armagh city of the Ulster Evangelical Society on 10th October 1798. It was a society fashioned on the General Evangelical Society set up in Dublin in 1792, one of the very first evangelical societies on an inter-denominational basis for evangelism. The neighbouring Burgher minister of Richhill, the Rev John Gibson formerly of Sligo town where he was much helped by the General Evangelical Society of Dublin, is thought to have brought forward this idea of an Ulster Evangelical society. Indeed all the men who signed the letter of invitation to others to join were all Burgher Seceder Presbyterian ministers, messrs Wm Henry (Tassagh) David Holmes (Ballymagrane), Lewis Browne (Sixmilecross), John Lowry (Upper Clenanees) and Geo. Hamilton (Armagh) who was Moderator of the Burgher Synod that year. Thomas Campbell joined the society and paid dues of 11/4 $\frac{1}{2}$  a year. That he created a stir in so doing is seen in the fact that the Anti-burgher Synod of 1799 considered it their principal business to ask 'Is the Evangelical Society of Ulster constituted on principles consistent with the Secession Testimony?' - a fair blow at Campbell who was one of the <sup>original</sup> thirteen ministers amongst others of four denominations, who established the movement. As well he was a member of the committee of the society. As he was the only Antiburgher attached to the society it can easily be seen that he was the Synod's chief concern. After a long discussion and a private consultation with three members of Synod specially appointed, these three returned with the following written paper to the Synod;

'I am willing to receive the advice of the Synod respecting my connection with the Evangelical Society of Ulster, and to endeavour to see eye to eye with the Reverend Synod, and in the meantime to desist from any official intercourse with the said Society, only remaining a simple subscriber,  
Thomas Camble (sic)

Ulster  
Evangelical  
Soc'y



*Influence of  
Haldane  
movement.*

This shows us the strict manner of the Synod, for they had compelled him to practically sever his connection, but the ordinary members would hardly be so tractable as a minister might be made to be. Gibson was not so easily persuaded by his Burgher Synod somewhat later on and eventually left the body to join with the Independents and take the most of his church in Richhill with him the very next year.

Here we come to the place in the Campbell story of the influence of the famous Scottish evangelists and philanthropists—the Haldane brothers whose estates were near Stirling in Perthshire. Both brothers were graduates of Edinburgh University both rose to be captains in the Royal Navy, and both were very dedicated Christian men. Robert was a first rate theologian whose lectures on Romans are still prized, he was an able business man who in fifteen years distributed some £100,000 of his personal fortune for Christian work. His brother James visited Richhill in September 1801, in support of Gibson the Independent minister; and Thomas Campbell heard him gladly and profitably. Another who spoke in Richhill and who was heard by Campbell was the celebrated Rowland Hill, graduate of Cambridge, onetime candidate for the Anglican ministry, but who became pastor of the Independent Surrey Chapel, London, and an itinerant evangelist. Besides these there also preached in Richhill, the famous Alexander Carson D.D. as a member of the Ulster Evangelical Society, onetime member of the Synod of Ulster, who then first became an Independent, and eventually founded Tobermore Baptist Church. Another renowned character who spoke was the eccentric Rev John Walker, Professor in Trinity College, Dublin, where he was also a Fellow of the College, but who resigned his preferments, even his being minister of the very influential Church of Ireland/Bethesda Chapel, <sup>congregation</sup> ~~Walker~~ Thees all resigned in 1804 and formed an independent society, a kind of forerunner of the later Brethren Movement. Campbell, with one of his elders, had several hours of conversation with the scholarly John Walker, and was very much influenced by him, and indeed by all the others, only perhaps to a lesser extent. Campbell was a member of the Haldane tract society called the 'Society for the propagation of the Gospel at Home'.

A modern writer on Campbell, Dr Lester G. McAllister, formerly of Bethany College, now of Butler University, Indianapolis, U.S.A. who has preached here in Aberey thinks there was a very pronounced sectarian spirit in Ireland at that time. Does this describe the situation? We think not. There was a lot done to remove sectarian spirit, and union was in the air in some degree. That Campbell's father, Archibald, was able to move from Romanism to Anglicanism so easily shows us the easy manner of the Gallican outlook of the Roman Church. That Dr James Warren Doyle Bishop of Kildare and Leighlin was able to carry on a stiff contest with the Protestant Archbishop Wm Magee of Dublin, and also propose a union with the Established Anglican Church, by the Church of Rome, stating that the times were favourable for 'the government was powerful and at peace, while the Pope is powerless and anxious to conciliate' Among Presbyterians, the Antiburgher Synod ordered praying societies in their congregations in 1802. Though Union was mooted as early as 1770 between the Burghers and Antiburghers, it was the Scottish Synod that crushed the idea. A further attempt was made in 1784 but it again failed. In 1779 the Burghers got their own Irish Synod, but not till 1788 was a provincial Antiburgher synod granted. Union came in 1818. Meantime in the Antiburgher Synod Thomas Campbell began to play his part in the thorny matter of the Act and Testimony of these Antiburghers in Ulster at the supreme Scottish Synod. Campbell raised all manner of objections to this in 1802, so that chapters 18 and 23 had to be sent to Presbyteries for their consideration, showing us the stature of Campbell. The Burghers were striving for union with the Antiburghers and 1803, Campbell together with Arrot and Laing were appointed a deputation to meet the Burgher's representatives Moorhead Steen and Edgar. Again the Scottish parent Antiburgher Synod refused the Irish desire for union, Campbell lost nothing in stature, for he was appointed Moderator of the Antiburgher Synod in 1805-6. The long desired union came about in 1818; but meantime Thomas Campbell demitted his charge of Aberey in 1807, and emigrated to America the next year—the 45th of his age. He died on Jan 4. 1854 aged 91, having lived half his life in Ireland and half in America. While in Bethany, West Virginia, he helped to establish the 'Disciples of

*Moderator  
1805-1806*



Christ' the first indigenous church in the U.S.A. in which he was much helped by his son Alexander. At the age of 77 he saw the Charter granted for the establishment of Bethany College in 1840.

The third minister of Ahorey was Mr. Samuel Beattie, who was brought up in Glenanees congregation, County Tyrone. He was trained in Scotland, and seems to have been one of the first students of the recently appointed Professor of Theology, the Rev. George Paxton, D.D., of Kilmaurs, near Kilmarnock, Ayrshire. Dr. Paxton was the first professor to be required to resign his ministerial charge upon taking up his professorship. He removed to Edinburgh and devoted himself entirely to training the students placed under his care. Samuel Beattie entered upon his studies in 1807, and was, by reason of the continuous course of study, ready for ordination in 1809, when he was ordained in Ahorey on September 17th, 1809, aged 25. Anyone who has visited Glenanees will know that there are two congregations, Upper and Lower, so named because of where they are situated. Mr. Beattie belonged to Lower Glenanees. Briefly the story is that there was a Burgher Congregation at Glenanees for many years prior to 1788, and as Mr. Beattie was born in 1784, he was one who grew up in the awkward controversy. It seems that the Lower Meeting-house was liable to flooding, and a big majority wanted a new edifice built on higher ground. The matter was brought to the Burgher Synod who supported the new site and the majority of the members. The minority decided to stay in the old meeting house and applied for supplies and later a minister to the Antiburghers, who readily complied, and in due course Mr. William Wilson, a Scotsman from Ayr was ordained on 4th November, 1789. For some reason not recorded, he was deposed in 1799, and the next minister was Mr. William Wilkinson, another Scotsman, who was ordained on 29th June, 1801, but stayed only till 1803 when he returned to Scotland. After a short vacancy Mr. John Gamble was ordained on June 16th, 1803. He stayed till 1809 when he removed to Newry. After this vacancy the Lower congregation was received back into the Burgher Synod. So we see that this third minister of Ahorey was nearly being a Burgher student, and as such would have served in some other congregation than Ahorey.

In Mr. Beattie's day the only extant lead communion tokens of the Congregation of Ahorey were made. They were used until the days of the memory of many living. They bear the following letters stamped upon them - S.B.A., meaning Samuel Beattie, Ahorey.

To increase his meagre income Mr. Beattie added the work of teaching a classical school to his ministerial duties. Among his students were, John <sup>and (172)</sup> Latimer, who afterwards became minister of First Ballynahatty, and whose son was the famous historian of our Church, the Rev. W. T. Latimer, M.A., D.D., minister of Eglish. Another student of Mr. Beattie was the brother of John Latimer, Mr. James Latimer of Marlacoo, who is buried in Ahorey churchyard, and whose son was the Rev. James Latimer, minister of Groomsport. In 1809, when the Regium Donum, or Royal Bounty, was increased the minister of Ahorey became entitled to £46-3-6 a year, British money, as pastor of a second class congregation. Towards the end of Mr. Beattie's ministry a government return represents Ahorey as consisting of 570 members and adherents. Mr. Beattie demitted his charge on 4th June, 1833, and died on 9th March the following year. As he was the first minister to die in the congregation's short history of less than 50 years notice is drawn to the fact of the stone set at the side of the entrance path inscribed as follows:-

'Sacred to the memory of the Revd. Samuel Beattie, who departed this life March 9th, 1834, aged 50 years. He performed the duties of the ministerial Office in the congregation of Ahory for 24 years with Fidelity and Zeal; simple and unaffected in his manner and of a most obliging disposition he lived in the hearts of all his people. Being possessed of much medical skill his sphere of usefulness was greatly enlarged. It would appear that he had a conscientiousness of the near approach of his dissolution from the subjects he chose latterly for



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ARMAGH & DOWN)

CLERK OF SESSION:  
MR. W. G. JEFFERS  
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## PRESBYTERIAN CHURCH IN IRELAND

### AHOREY CONGREGATION

SECTY. OF CONGREGATION:  
MR. T. S. HOEY J.P.

BALLYLOUGHAN  
AHOREY  
PORTADOWN  
PHONE RICHMILL 219

MOD. TREASURER:  
MR. R. M. PATTERSON  
20 CORNMARKEET ST.  
TANDRAGEE

#### Curryhale

(1) Robert Morrison, A. Ahorey, who entered the Antiburgher Divinity studies under Dr. Barton, in Edinburgh in 1814, and was minister of Markethill Secession Meeting House 1819-60.

(2) James Linn of Kilmore & Ahorey Congregation in Lanes & Panter Edinburgh 1813.  
James first minister of Antiburgher 2<sup>nd</sup> Nov 1822. Died 13<sup>th</sup> Feb 1838

An old account book tells us that at Mr. Barton's ordination, the collection that day was £12-12-11 1/2 and the forty-pence were present that day at the ordination dinner at 2/6d. each, making a total of £13-11-11 1/2 of weekly collections are recorded during Mr. Barton's ministry and they seem to average out at about 3/6d. per Sabbath. At a half-yearly which would represent about 80 people present. Mr. Barton's farewell sermon on 14th March, 1860, was from Rev. 22, 21: 'The grace of the Lord Jesus Christ be with you all.' After a brief ministry of 2 1/2 years he was installed on 13th September, 1862, in Alfred Place congregation, now represented by Edington, Belfast. Alfred Place was a small Meeting House erected in 1862 for a Secession church, which moved in 1867 to a newly erected building in Alfred Street. The Meeting House in Alfred Place was then used for winter work, and the first minister under these auspices was the Rev. J. M. Barton, who was only installed when he had gathered a congregation around him. Mr. Barton laboured in these difficult circumstances for seven or eight years, when he accepted a call to Melville Road, Dublin, where he was minister from 16th January, 1869, till he retired in 1884. He died on Thursday September 25th, 1879, in the 45th year of his ministry, and the 73rd year of his life. It is of interest to note that the various preachers who took the services at Mr. Barton's leaving were paid at the rate of half a guinea per Sabbath, as we read of a Mr. Hart paid £1-4-0 for eight Sabbath services on the 17th November, 1865.

The fifth minister of Ahorey was the Rev. Thomas Kilpatrick, a native of Lurgan, near Markethill, born about 1810 and brought up in connection with Antiburgher Church. At a meeting of the Markethill Secession Presbytery in what is now known as 'Yee' Clara, on October 7th, 1868, he was certified by the Kirk Session of Ballyvaughan to the Presbytery and was examined by them before entering the Belfast College, where he was educated. On the 25th November, 1868, the Secession Presbytery met at Markethill, received a petition from Ahorey for supplies of ordinances and appointed Mr. Thomas Kilpatrick, whom they had licensed that very day, to preach in Ahorey for four Sabbaths. On January 1st they again



illustration. His last text was Phillipians 1, 23: 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better'.

In grateful remembrance, the congregation have placed this stone over his mortal remains.

Readers be ye also ready.'

During the latter years of the ministry of Mr. Beattie, we read of the following elders being present as representatives to the Presbytery of Markethill:- 1823, Robert Andrews; 1825, Samuel Morrison; 1827, Samuel Morrison; 1828, Robert Andrews; 1829, Hugh Farbinson; 1830, David Ballantine; 1831, Robert Andrews; 1834, David Ballantine. During Mr. Beattie's ministry the union of the two Secession synods took place in what is now called First Cookstown, then described as the Synod of Ulster Church in Cookstown, on 9th July, 1818. At this Union there was a namesake of Mr. Beattie's - a Mr. John Beattie, who was representative elder from the congregation of Upper Clenanees. This Union accounts for the next minister - the fourth - of Ahorey, being brought up in the Burgher tradition. He was the Rev. Joseph Weir Hunter, son of the first minister of the Burgher Secession Meeting House in Coleraine, the Rev. James Hunter, and a grandson of Mr. John Hunter, farmer, from near Maghera. The Meeting House in which Mr. Hunter's father was ordained in 1795 was in Waterside, Coleraine, and his 'call' was signed by 59 families and no less than seven elders, the last of whom is of interest - Joseph Weir; these are the Christian names of the young man, born in 1806, who became the minister of Ahorey. Educated at the Old College, Belfast, he was ordained by the Presbytery of Markethill on 1st April, 1834, at the age of 28.

An old account book tells us that at Mr. Hunter's ordination, the collection that day was £1-12-11½; and that forty persons were present that same day at the ordination dinner at 2/6d. each, making a total of £5. A list of weekly collections are recorded during Mr. Hunter's ministry and they seem to average out at about 3/6d. per Sabbath, which at a half-penny each would represent about 80 people present. Mr. Hunter's farewell sermon on 24th March, 1836, was from Rev. 22, 21: 'The grace of the Lord Jesus Christ be with you all.' After this brief ministry of 2½ years he was installed on 13th September, 1837, in Alfred Place congregation, now represented by Eglinton, Belfast. Alfred Place was a small Meeting House erected in 1821 for a Secession church, which moved in 1837 to a newly erected building in Alfred Street. The Meeting House in Alfred Place was then used for mission work, and the first minister under these auspices was the Rev. J. W. Hunter, who was only installed when he had gathered a congregation around him. Mr. Hunter laboured in these difficult circumstances for seven or eight years, when he accepted a call to Adelaide Road, Dublin, where he was minister from 16th January, 1845, till he retired in 1864. He died on Thursday September 25th, 1879, in the 45th year of his ministry, and the 73rd year of his life. It is of interest to note that the various preachers who took the services at Mr. Hunter's leaving were paid at the rate of half a guinea per Sabbath, as we read of a Mr. Eart paid £4-4-0 for eight Sabbath services on the 30th November, 1836.

The fifth minister of Ahorey was the Rev. Thomas Kilpatrick, a native of Lurganross, near Markethill, born about 1810 and brought up in connection with Tullyallen Church. At a meeting of the Markethill Secession Presbytery in what is now known as 'Wee' Clare, on October 7th, 1828, he was certified by the Kirk Session of Tullyallen to the Presbytery and was examined by them before entering the Belfast College, where he was educated. On the 29th November, 1836, the Secession Presbytery met at Markethill, received a petition from Ahorey for supplies of ordinances and appointed Mr. Thomas Kilpatrick, whom they had licensed that very day, to preach in Ahorey for four Sabbaths. On January 3rd they again

He was Minister of Synod of Dublin 1832.

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MINISTER:  
REV. A. R. SCOTT, M.A., B.D., PH.D.

ANOREY MANSE  
PORTADOWN, CO. ARMAGH  
PHONE RICHMILL 512  
(CLERK OF THE SYNOD OF  
ARMAGH & DOWN)

CLERK OF SESSION:  
MR. W. G. JEFFERS  
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## PRESBYTERIAN CHURCH IN IRELAND

### ANOREY CONGREGATION

SECTY. OF CONGREGATION:

MR. T. S. HOEY J.P.  
BALLYLOUGHAN  
ANOREY  
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PHONE RICHMILL 213

HON. TREASURER:  
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TANDRAGEE

*Mr. John Hunter, farmer, Tullyva, who was in the charge of Derry (see T Hamilton's Irish Times Ch  
p43-44 + footnote)*



appointed him to preach until the first Tuesday of March, the day of the stated Presbytery Meeting. However, things seemed to move quicker than was expected, for we read that on Tuesday, 17th January, the Rev. ~~Robt~~ Morrison preached and moderated in a congregational meeting at Ahorey to make out a unanimous call to Mr. Kilpatrick. Presbytery met at Markethill on Tuesday, 7th March, and sustained this call. He accepted it and his ordination was fixed for Tuesday, 4th April, 1837. On this day the Rev. Alexander Strain, Cremore, preached while the Rev. James Porter, Drumlee, advocated the Presbyterian system of ordination, and the Rev. John Weir, of Newry, gave the charge. There were 'some 35 sitters at dinner' after the Ordination.

We further read that on Monday, 14th April, 1837, the members of Session met along with the Church Committee for prayer and conference. There were the three members of Session along with the ten members of Committee, and it was resolved to hold similar meetings on the first Monday of every month for the same purpose, namely prayer and conference. It was further resolved that a member of Session, or a member of Committee, attend the Sabbath School every Sabbath. Another interesting matter noted in the old Session Minute Book was that part of the collection taken on certain Sabbaths was used to pay the expenses of the minister and the elder attending Presbytery Meetings. Similar expenses were provided for meetings of Synod, as instanced 'The Synod met at Belfast; Minister and Elder attended = Expenses = £1-5-0'. We further read that at the celebration of the Sacrament of the Lord's Supper that what we call the pre-communion Service, was called the "Day of Humiliation" - usually on a Thursday - when a visiting minister often preached. There was a further preparation Service on the Saturday, when two visiting preachers addressed the congregation, and on the Sabbath Day three ministers conducted the Service and each one addressed one of the three tables placed in the aisles<sup>where the Communicant members sat.</sup> On Sabbath 30th April, 1837, these preachers were; Thomas Kilpatrick, James Porter, and Robert Morrison, when 102 Communicants presented themselves, and the offering was 13/10<sup>1</sup>/<sub>2</sub>d. which at <sup>1</sup>/<sub>2</sub>d. each represents 333 people, a full church. The Thanksgiving Service on the Monday, when Mr. Morrison preached, revealed the fact that, as the offering was 4/1<sup>1</sup>/<sub>2</sub>d., there were 99 people present. We also read that it took some '2 gallons and 2 quarts' of wine at 7/9d. a gallon. But what is even more amazing is, to read 'bread and sugar 6/3d.' There surely was some quantity used! It would seem that the sugar was used with the wine.

A further interesting item concerns the Sabbath School. It is recorded that on Sabbath 20th August, 1837, "Sabbath School Union scholars came to Ahorey, being the fourth anniversary of their Union". This shows us that the old Presbytery of Markethill had a Sabbath School Union established in 1833, and that Sabbath Schools were in Ahorey and neighbouring churches before that time. On this occasion we read that Mr. Kilpatrick gave them a very appropriate sermon from 1st Chron. 28, 9: 'And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.' There must have been a splendid congregation and a generous one, for the collection was £2-0-3d. From the old accounts it would appear that it was the practice to give some few pence from 1d. to 6d. to the poor at almost every Sabbath Service. This money was taken from the Sabbath Collection.



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## PRESBYTERIAN CHURCH IN IRELAND

### AMOREY CONGREGATION

SECTY. OF CONGREGATION:  
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AMOREY  
PORTADOWN  
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HON. TREASURER:  
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TANDRAGEE

X There were 2 side aisles. The modern set up of a centre aisle  
came in 1931



who conducted the worship was the Rev. Robert Morrison, minister of Markethill Secession Meetinghouse. Interestingly he was an Ahorey man, his father was Mr Philip Morrison, Ahorey, and it appears that he was the first student from this congregation who became a minister of the Gospel. He married a daughter of Mr Wm Moody of Foyntpass. It is recorded that on that day of humiliation-30th Nov 1837- 'Mr Morrison preached and ordained five Elders' Peculiarly enough these five men who were so ordained to the eldership in Ahorey, did not sign the Confession of Faith at the actual Service on the Thursday, but according to the Session Book "This 2nd Day of December 1837, we the undersigned members of Session, being ordained on thursday thursday\* the 30th ultimo Do hereby subscribe the Confession of Faith Wm Loughhead, David Barbison, William Andrews, David Hill, Hugh Marshall" *ov. 2* (\*N.B. the word Thursday is repeated)

We read in the Minutes of the General Assembly that at the great inaugural meeting of the Assembly, held in Rosemary Street Meetinghouse, Belfast, when the Rev James Elder, <sup>Mod</sup> of the Synod of Ulster, representing 292 congregations, and the Rev James Rogers, Glascar, Mod of the Secession Synod, representing 141 congregations, formed the General Assembly, on Friday 10th July 1840. This union contained nearly 650,000 Presbyterian people. Mr Kilpatrick and the congregation's representative elder Mr David Barbison, were both present on that historic day as the congregation's representatives. <sup>A</sup> The Rev Thomas Kilpatrick ministered here in the dire and dreadful days of the Potatoe Famine of 1846-7. In 1847 there were 170 families connected with the congregation, who paid him a stipend of £21-4-6, besides which he also received the Regium Donum of £69-4-8, making a total income of £90-9-2. An able man and a kindly personality Mr Kilpatrick was, as the Rev Aston Robinson wrote in the Guardian some years ago 'falsely accused of delinquencies, not one of which was ever proved to have the least foundation of truth' He ceased to be minister of the Congregation on 1st May 1849; and that there was little substance in any charge levelled against him, is seen in the fact that he was able to join the Original Secession Church at Clare, 'wee Clare' as we familiarly call it, with which he was connected until his death in January 1890, aged 81 years. His son was Mr. William Kilpatrick of Cebra Grove, which was the Kilpatrick home. This gentleman was a 'linen passer' by occupation in Portadown, to which he drove back and forth each day. He, in turn was the father of the Rev Thomas Kilpatrick, M.A., minister successively of Third Rathfriland; Claggan, near Cookstown; and Millisle. That the Kilpatrick family were always strong Secession men, is seen in the fact that a Mr John Kilpatrick of Tullyallen congregation was the representative elder at the Secession Synod in 1820 and again in 1835, while a Mr George Kilpatrick was similarly commissioned in 1838.

The sixth minister was the Rev. James Forsythe, son of James Forsythe, a farmer; who was brought up in the congregation of Dervock, Co Antrim, in the Route Presbytery. Born about 1822, he was brought up under two ministers who served in Dervock; first the Rev Alexander Martin, and then his successor the Rev Joseph Bellis. He was licensed on Wednesday 4th February 1846 by the Presbytery of Route, and ordained in Ahorey by the Presbytery of Armagh on 28th March 1850. In spite of the background of the Famine years, Mr Forsythe was a man who left his mark on the congregation, for in 1852 he had built the two storey school building for the sum of £96. This building was in use till 1958, as a school, and since then as a congregational suite of halls. He next availed himself of the opportunity to build the present Manse in 1855. Before this Manse was built, there was a house where Mr Forsythe lived, and called the Manse, which was valued at £2. per year, in the 1853 Valuation. It is understood this was part of the house where Mr and Mrs Robert Dowe now live in Ahorey. Further information about the general Manse building effort, reveals the fact that it was the Presbytery of Armagh who made a beginning with a manse fund for the benefit of congregations under their care from 1848, that the Dublin Presbytery began a similar fund in 1850 and because of an overture from the Synod of Belfast at the 1852 Assembly, there was begun a fund for the whole church, the two presbyteries generously uniting in this broader effort. In 1855 the building work on Ahorey Manse was underweigh, and we read that in that year, that though the house was not completed it was far enough on for an instalment from the central body to be paid out, viz £88-4-1. The limit to be drawn was £100. unless in very exceptional circumstances. The 1856 General Assembly Minutes tell us that that year the remainder of the money was paid over £11-15-11., telling us the Manse was occupied. . . . Still more information



MINISTER  
REV. A. R. SCOTT, M.A. B.D. PH.D.

PRESBYTERIAN CHURCH IN IRELAND

SECTY. OF CONGREGATION:

MR. T. S. HOEY J.P.

BALLYLOUGHAN

AHOREY

PORTADOWN

PHONE RICHMILL 219

AHOREY CONGREGATION

HON. TREASURER:

MR. R. M. PATTERSON

20 CORNHILL ST.

TANDRAGEE

SECRETARY:  
MR. J. VANSE  
PORTADOWN, CO. ARMAGH  
PHONE RICHMILL 612  
(CLERK OF THE SYNOD OF  
ARMAGH & DOWN)

CLERK OF SESSION:

MR. W. G. JEFFERS

EDENHILL STREET

LAURELVILLE  
TANDRAGEE

Mr. Hooperhead lived in the townland of  
David Harbison - - - - - (mother?)  
Mr. Andrews - - - - - Ballyhooper - now owned by Mrs T. McCune  
David Hill - - - - - Carrig - his successors still live here.  
Hugh Marshall - - - - - Ballyhooper; (Traugh's now).

name still well known in the Parish

The Annual Certificate of 1844 is recorded with the Ballyhooper Registrar of 1844  
When there were 180 families, & some 900 Persons & a Stipend of £26

SEAT No.	SEAT No.	AHOREY,	Day of	184
AHOREY,	184	Received from	the Sum	
Received from		of	Pounds,	Shillings, and
the Sum of	Pound,		Pence, Sterling, being One	Year's Sti-
Shillings, and	Pence,	pend, due to the Presbyterian Congregation of Ahorey, on the First		
being One	Year's Stipend	day of		
to the Presbyterian congregation		184		
Ahorey, on the 1st day of	184	Collector.		
		£ : : :		

Stipend receipt 1840



on the present Manse is that according to the Griffith Ratable Valuation of 1864, reference is made to Ahorey as a townland in O'Neillani West, Barony, in Armagh County 1863; Rev James Forsythe had house, offices, and three roads 15 perches valued at £12. Total £13. per year. held from Sir Wm Verner, Bart., the owner

-16-

of the whole townland of Ahorey. The Presbyterian Meetinghouse, sexton's house and graveyard, two roads 10 perches valued at, Land 15/- buildings £9-5-0. Total £10 yearly. Two years before the Government returns for the Regium Donum gave the figures for the size of the congregation as 140 families or 700 people paying £29. per year stipend. The Manse was estimated at being worth £10. yearly and the total ministerial income from the congregation was taken in round figures as (£10.+£29.=)£40. This amount together with the Regium Donum of £69-4-8, gave Mr Forsythe almost £100. per year as total income. During Mr Forsythe's ministry here, there occurred the Revival of 1859, when so many in the North of Ireland were awakened to spiritual values. In this connection there were two prayer meetings run in direct connection with the congregation, one in the church premises, and the other in a barn at Ballygroubany district, where Mr Forsythe conducted a weekday service, and at which he occasionally baptised children of those who came. Beside this there were other prayer meetings in the surrounding district; one such was held in the Corner School, near to Richhill, another met in the old school in the townland of Ballyloughan, in the old school; while still another met in Teemore, near where the present Orange Hall is built. Some years after the Revival a ~~second~~ Sabbath school met in the afternoons in the old Orange Hall, and was presided over by Mr Alexander Watson. Further to the Revival it is recorded that there were 14 new communicants who came forth in 1860 for the first time, and that four cases of Roman Catholics were converted.

In the first year of statistical returns published in the Minutes of the General Assembly, i.e. 1865, we read of some 379 students for the ministry over the whole Church, of which 15 were in the Armagh Presbytery, and of these 5 were from Ahorey congregation. Mr Forsythe was a first class classical scholar, as the Plaque in the Meetinghouse testifies, and long before he came to Ahorey he had tutored neighbours in the Route who later rose to eminence - the Rev Jackson Smyth of First Armagh Church, and his more famous brother the Rev Prof. Smyth, one time minister of First Derry, later Professor in Magee College, Derry, and twice Moderator of the General Assembly, and known as the man who as M.P. for Derry city saw the Sunday Closing Bill, and farmers' rights attended to in Westminster. In Ahorey he tutored amongst others, the Rev James Latimer, sometime minister of Groomsport, the Rev Wm Best, minister of Drumlee, and later of Pickford, Michigan U.S.A. According to a letter of the Rev Dr W.T. Latimer of Eglis, preserved in the Historical Society of our Church, in Belfast, this Mr Best was a cousin of Mr Wm. Kilpatrick of Cabra Grove. Another student was the Rev Robert McClean who became minister of Castlecaulfield; another was the Rev Alexander McClinchie who emigrated to Australia, and still another was the Rev Samuel Lewis, minister of Frankford, near Castleblayney, and Garmany's Grove. Mr Forsythe was Clerk of the Armagh Presbytery from 1868 till his death in 1899, was Moderator of the Synod of Armagh and Monaghan in 1870, and as such took part in the setting up of the Sustentation Fund made necessary by the Disestablishment of the Anglican Church, with the consequent winding up of the Fund of the Regium Donum, in 1868.

Mr Forsythe married late in life. His first wife was Miss Caroline Williamson whom he married on 2nd January 1878. This wedding was in Ahorey Meeting House, and was conducted by the Rev Jackson Smyth, minister of First Armagh, who was also a native of Dervock, and who was helped in his studies by Mr Forsythe. The 'best man' was another student the Rev Alexander McClinchie. Alas, the marriage was short-lived as Mrs Forsythe died on 1st October 1878, aged 23 years. She was an aunt of our good friend and neighbour, Mr R.J. Williamson of Ahorey House. Mr Forsythe remained a widower for a about a dozen years, till he married Miss Margaret Ward Montgomery, eldest daughter of the Rev. Adam Montgomery, minister of Ballycairn Meetinghouse, near Lisburn. They were married in her father's Church on 30th September 1890. She died about three months after him, on the 8th March 1910, in Bangor, where she had gone to live.

As a minister James Forsythe was most diligent, faithful and successful, possessing the esteem of his people and the confidence of his brethren. In the General Assembly of 1896 when the matter of hymns and instrumental music was much to the fore, Mr Forsythe was one of the number who would not admit the competency of the General



REV. A. P. SCOTT, M.A., B.C. PH.D.

TANDBERG

my been master of Kells Co. with.



of the Book of Psalms as published by this Church or as used by the Church of Scotland is the only psalmody authorized by the General Assembly." This statement manifests the spiritual outlook of many of that time, <sup>elder</sup> His representative/at that Assembly was Mr Thomas Clements. As to his theology he was an uncompromising Calvinist, and as such a strong believer in the Catechism and its teaching. As a man it said of him that he was a 'man without guile, true and honest as a friend, faithful and earnest as a member, and blameless in character and life during an honoured and successful ministry. Some appreciation of what it cost to keep the Church property in repair is seen in a little soiree ticket for some repairs to the schoolhouse. This was on Friday 12th July 1861, when the cost of a ticket was one shilling. Now to relate this cost to the wages earned, let remember that it represents one fifth of a labouring man's pay, when such men got tenpence per day in summer, and worked six days a week, usually with a twelve hour day.

The development of church praise is seen in Mr Forsythe's ministry. Five or six years before the Revival there was a low state of attainment in Psalm singing, and some not only noticed it, but began to do something about it. It was ascertained that generally speaking over the whole church, there was an ample supply of Psalm Books; that the practice of reading the line is rapidly becoming obsolete, showing us that a goodly number of the congregation could now read; and that in 1855 it could be asserted that some 32 congregations had their psalmody led by a choir. Complaint was made that there were no less than six different collections of tunes employed, and a request was made for a book of psalmody embracing the tunes in ordinary use. The upshot of all this was the beginning of singing classes. Even a means of encouraging and teaching precentors was advocated. Very often it was the local school teacher who was precentor.

The following address, along with a presentation of sovereigns was made to Mr Forsythe on the occasion of his retirement in 1903. He ~~died in the summer~~ had asked leave to retire from the active duties of the ministry in 1901; but did not avail himself of the leave granted till 14th April 1903.

*James Forsythe*  
Address and Presentation

to the Rev. James Forsythe, Ahorey.

Rev. and Dear Sir,

The members of Ahorey congregation with a number of other friends desire on the occasion of your resigning the active duties of the ministry to express our very high appreciation of you as a man, a friend, and a Christian Minister.

For fifty-three years you have laboured with conspicuous fidelity in this congregation, proving yourself a faithful and conscientious minister, a true and sterling friend, and a man of singular uprightness and integrity. By your self-sacrificing labours, your personal supervision and liberality, your zeal and influence, you have erected and leave behind you a splendid suite of church buildings, including manse, lecture hall, school house, and teacher's residence, all in perfect order and practically free of debt. Our church you have thoroughly renovated, and at present it is commodious and comfortable while our congregation has never been in a more healthy and flourishing condition.

You have always preached a pure Gospel, and your pulpit services were both acceptable and profitable; and you have ever taken a real interest in the education of the young, both in Day and Sabbath Schools.

Your visits to the homes of your people, in times of sickness and trouble, and your sympathy and words of consolation were full of comfort and rich with blessing.

By your unflinching loyalty to the Presbyterian Church, your manly independent spirit, your conscientiousness and faithfulness in the discharge of all your duties, you commended yourself very highly, not only to the members of your own congregation, but to great numbers of outside friends. On behalf of these and all the subscribers,



AHOREY CONGREGATION

CLERK OF SESSION :  
MR. W. G. JEFFERS  
CORCORAN STREET  
LAURELVILLE  
TANDRAGEE

**TANDRAGEE**

After a religious meeting was held in the "Walt Kilm" in the old houses that used  
to be in front of Mr R. J. Williamson's house. Here many speakers <sup>came</sup> ~~went~~  
and addressed the people who assembled weekly; and a Sabbath school met there.  
This <sup>activity</sup> meeting was greatly encouraged by the Mr. Robt Williamson grandfather of the <sup>late</sup> ~~present~~ Mr R. J.  
Williamson. He was an Elder in the Kirk; and used to link his roster up to Church on  
Sabbath day, while his wife walked by his side.

(Check - Broken met in the old Shells house on Rt side of road to Rindell, near his  
David Thompson's loggia (the <sup>new</sup> Green - Edmund 17th St).

Allen Watson lived in Comanche & was grandfather of the Jas Watson who resides  
near from now.

my been master of Kells to 17th.



MINISTER:  
REV. A. R. SCOTT, M.A., B.D., PH.D.

ABOREY MANSE  
PORTADOWN, CO. ARMAGH  
PHONE 200-1112  
(CLERK OF THE SYNOD OF  
ARMAGH & DOWN)

CLERK OF SESSION:  
MR. W. G. JEFFERS  
CORONATION STREET  
LAGHVELLE  
TANDRAGEE

## PRESBYTERIAN CHURCH IN IRELAND

### ABOREY CONGREGATION

SECTY. OF CONGREGATION:  
MR. T. S. HOEY, J.P.  
BALLYLOUGHAN  
ABOREY  
PORTADOWN  
PHONE RICHMILL 218

NON-TREASURER:  
MR. R. M. PATTERSON  
29 CORNMARKEET ST.  
TANDRAGEE

But not all. It is remembered that on the matter of the question of instrumental music being introduced, many congregations were deeply divided, and Aborey was no exception. It appears that Mr Abraham McCullough an elder maintained that the psalms were to be sung unaccompanied, while a much younger man who became an elder too, in due time, Mr Wm Alexander enquired were not the Psalms of David sung to a harp?



we beg your acceptance of this purse of sovereigns as a small token of our appreciation of your work and worth; and we pray that the remainder of your days in our midst may be full of comfort and richest blessing, and that at last you and we may meet in God's everlasting home.

In our expression of good wishes and friendly feeling, we courteously associate with you Mrs. Forsythe, who has endeared herself very much to us since she came to reside in our midst.

Signed on behalf of the subscribers

Robert Douglas  
Isaac Grundle  
James Jeffers

Alexander Watson  
Robert Greer  
John Lewis

August 4th, 1903.

This address was read by Mr Robert Douglas, an elder in the congregation and the only person living who signed Mr Forsythe's 'call' when he came in 1850. The Purse of Sovereigns was presented by the Rev Samuel Lewis, Castleblayney, one of the five young men who became ministers in Mr Forsythe's pastorate. Two things strike us as peculiar to say the least of it. One is the consistent reiteration of the fact that there were five young men who entered the ministry in Mr Forsythe's ministry. For some unknown reason there is no mention of the Rev. William Brann, B.A., LL.B., minister of Second Ballyeaston, who would make the sixth man for the ministry. He was born in Ahorey, on 6th June 1865, the child of William Brann and Jane Woods, Ballinahinch Ahorey, and baptised ~~by Mr Forsythe~~ in the <sup>became</sup> meeting house on 28th October 1865 by Mr Forsythe. He <sup>became</sup> a trained teacher, and <sup>taught in</sup> by home study got his B.A., attending some lectures in Queen's College Belfast. His <sup>school</sup> B.A. was taken at the old Royal University, in Dublin in 1893. Still teaching he obtained the first part of his LL.B. in six weeks, and the whole degree in 1895. He attended Assembly's College, where he was Bigger prizeman in Greek and Hebrew, and finished as top student in his class. Licensed by the Belfast Presbytery, he was assistant in Sinclair Seaman's Church, and was Ordained in Second Ballyeaston in 1901, at the age of 36. He built up a splendid congregation, built a new house, helped a host of young men, was Clerk of Carrick Presby. and retired 30th June 1941.

The other thing that is peculiar is that this presentation to Mr Forsythe was made at the conclusion of the ordination and installation of his assistant and successor. This was no token of respect for either man. If respect was intended for Mr Forsythe the Presbytery should have seen to it that the two things did not occur on the same date. *over* ①

The Seventh minister was the Rev George Kelly, B.A. assistant and successor to Mr Forsythe. He was born and brought up in the Kells district of Ballymena, and a member of Connor congregation. His father was James Kelly, farmer. Mr Kelly was educated at Queen's College Belfast, Trinity College Dublin, New College Edinburgh, and Assembly's College Belfast. Licensed by the Presbytery of Ballymena on 1st July 1902, he was ordained in Ahorey on 5th August 1903, when in an ordination speech he said 'I am only an ordinary man, not distinguished in the world of literature... until asked would I allow my name to be put before the ~~congregation~~ Session, I did not know that this place was vacant... I had never heard its name...' On 9th Dec. 1905 he married Miss Agnes Oliver Kennedy Crosbie, of Marlacoo, daughter of captain Samuel Crosbie, by special licence in Marlacoo House. Mr Forsythe performed the ceremony. Judging by remarks that have come down to us, Mr Kelly was something of a character. Very early in his ministry it was said by old Mr Clements, who must have thought a great deal of him when he called his son - George Kelly Clements - after him, that the congregation had lost a Moses and gained a Joshua'. Mr Kelly



Some of the members of the congregation recall it being told to them as children that during Mr Forsythe's ministry a plague broke out in congregation and great fear took hold of the people, so much so that the minister was the only one who moved amongst them, and was not affected. It is said that when this plague was at its height, Mr Forsythe was called upon to conduct a funeral of one who had died from it, and he chose as his text Numbers 16/48 'he stood between the dead and the living; and the plague was stayed' It is of great interest to note that from that day on, no other person died from the dread sickness.

*Rev. Thomas Graham (Tanner)*

Robt Douglas was married to Mary Graham in Albany Melbourn Nov 20 1851 by Rev. J. Forsythe  
A family of eleven children, 5 boys 6 girls were born & one for Forsythe Douglas went to New York  
where he died ~ 1915 in that city & is thought to have been a friend of Danahy's George the English P.M.

RECEIVED  
20 CONGREGATION ST.  
MR. R. M. PATTERSON  
NON-RESIDENT  
PHONE RICHMOND 210  
PORTADOWN  
ANGLICAN  
BALLYDOUGLAS  
MR. T. S. HOEY JR.  
SECTY. OF CONGREGATION

ANGLICAN CONGREGATION

PRESBYTERIAN CHURCH IN IRELAND

MINISTER :  
REV. A. R. SCOTT, M.A., B.D., PH.D.  
ANGLICAN MANSE  
PORTADOWN, CO. ANTRIM  
PHONE RICHMOND 212  
(CLERK OF THE BAND OF  
ARMAGH & DOWN)  
CLERK OF SESSION :  
MR. W. G. JEFFERS  
CONGREGATION STREET  
LAURELVILLE  
TANDRAGEE



preached a famous sermon on 'the tricks of the trade' wherein he mentioned amongst other things, the watering of hay, the pulling of horses' teeth, as well as making reference to potatoes and apples. Some time later on in his ministry when complaints were made of his pulpit efforts, it was alleged that he replied 'pay more and you will get better'. It is also claimed that he told his people that it took more to buy a yard of broadcloth than a yard of corduroy. Some explanation of these alleged remarks is perhaps found in the Minutes of the General Assembly of 1906 where we read of the congregation being placed on the List of 'weak congregations' and a grant of £20. per year be made to the assistant minister - Mr Kelly - until he becomes entitled to the full dividend of the Sustentation Fund. The Assembly directed that this grant should run as from 1st April 1905. It will be remembered that the Sustentation Fund money would be paid to Mr Forsythe until his death. Mr Kelly resigned the pastorate of Ahorey on 7th September 1909, removing to the congregation of Pomeroy, in Co. Tyrone. He was installed in Pomeroy on 4th October 1909; where after seven years he resigned on 21st December 1916 to emigrate to New Zealand. The graveyard was first mapped in Mr Kelly's time in Ahorey.

The eighth minister was the Rev. Robert James Bailie, born 1870 the <sup>second</sup> son of ~~Mr R. J. Bailie~~ <sup>Robert James Bailie</sup> of Lisburn. He was brought up in connection with Railway St. Presbyterian Church, Lisburn. As a young man he was in business for a time in the men's department of Lennox's Drapery shop in the city of Armagh. Some time later the desire to enter the Christian ministry grew strong in his mind, so he entered Magee College, Derry, to study Arts and Theology. In due time he was licensed by the Dromore Presbytery on 1st June 1909; and shortly afterwards came to work in connection with the First Presbyterian Church, Markethill. He was ordained here in Ahorey, by the Presbytery of Armagh on 3rd February 1910. Next year he married Miss Jean Fairlie Mack, of Lisburn, on 21st Sept 1910 in Drumbo Presbyterian Church. I have often been told that the Manse was never completely finished in Mr Forsythe's time, and as Mr Kelly never lived in it, due to the senior minister having the right to live on in the Manse, it only became vacant when Mr Forsythe died on 3rd January 1910. Indeed some of the senior members of the congregation can recall that the side of the manse next the Meetinghouse was not finished till Mr Bailie's time, when new fireplaces, new windows, ceilings and floors were put in. The servant's quarters at the back were refashioned into a bathroom, and hot and cold water were installed at this same time. That the congregation was in poor shape to do these things can be guessed from their appeal to the General Assembly for help, and the plaque in the Meeting house that testifies that a member had helped munificently towards this objective. Here are the details. At the 1910 Assembly we read of an Appeal by the Congregation of Ahorey 'setting forth that their Manse was never completed, that an outlay of more than £200. will be required to do what remains to be done, and that the members, though poor, have contributed liberally, and asking the Assembly to make a grant out of the General Purposes or other Fund, towards the completion of the Manse'. The Assembly proved kindly disposed towards the congregation so that when the Rev Dr John Davidson of Glennan proposed, and the Rev Wm McDowell of Cavan seconded, it was unanimously resolved that:- 'That the memorial be received, and that a grant of £100. be made to the Congregation of Ahorey out of the General Purposes Fund towards the object specified in the memorial'. This was half what was required. The most of the rest seems to have come from the generosity of the family of Hugh Harbinson of Marlacoo, who according to the Plaque in the Meetinghouse, not only paid off the balance of the congregation-al debt, but also made possible the improvements to the Manse. The plaque to the memory of Hugh Harbinson was made and erected by Messrs Montgomery's of Portadown, in 1913, as was also the very original plaque to the Rev James Forsythe. Some of the oldest members have related that it was this same Harbinson family who had the pitch pine ceiling put in as their gift in 1893, when Mr Forsythe had renovations done. It is as far as we can discover the first gift to the Meeting house. It is of interest to record that Hugh Harbinson had a hardware store in Drogheda, that he had cousins in America, and very close relatives in Australia.



MINISTER :

A-COPY MANSIE

Page 10

ROBERT RICHMOND 5:2

(CLERK OF THE SYNOOD OF  
ARMENIA & SCOTS)

C-124 OF SESSION 2

MR. W. G. JEFFERS  
CORPORATION STREET  
LAURELVILLE  
TAMMAGEE

PRESBYTERIAN CHURCH IN IRELAND

## AHOREY CONGREGATION

SECTY. OF CONGREGATION

MR. T. S. HOEY, JR.

### RESULTS

DATE \_\_\_\_\_

PORTADORE

PHONE RICHMILL 210

NON. TREASURER:

MR. R. M. PATTERSON

20 CORNHARKE ST.

TANB74855

The meeting in Dorchester was conducted by the Rev R. W. Hamilton of Plymouth and assisted by the Rev Highclough, formerly of Taunton and the Rev ~~Dr~~ W. C. Steele of Salisbury.



When the Rev R.J. Baillie came to Ahorey there were no memorials of any kind in the Meetinghouse, and after these two were erected, he got a major change made to the back wall of the edifice, behind the pulpit. Here there was a large centre window that because of its position made it very difficult for the congregation to see the minister. First a gift by Mrs E.J. Jeffers, an aunt of Mr W.J. Hodgen and who lived where he does now- of a large curtain to cover this centre window. Later he had this centre window taken out, and the place built up; but to give some light, two long narrow windows got from Armagh Road, Church, Portadown, were installed. There they remained till the renovations of 1932, when the centre window idea was replaced.

During the 1914-18 War Mr. Baillie joined up and served with the Y.M.C.A. Indeed there are some interesting entries in the Baptism Book which state that he had come home on leave and baptised children in the Church, and on both occasions he wore his khaki uniform. Six years after the War Mr. Baillie accepted a call to the congregation of Donoughmore in County Down, where he was installed on 20th February, 1924. During his ministry in Donoughmore he was invited to become minister in a congregation of the Church of Scotland, but after much prayer and thought, decided to remain in ~~Donoughmore~~ <sup>Donoughmore</sup>. At a meeting of the General Assembly in June, 1935, he had applied for and was granted leave to retire. However, he died suddenly on Saturday morning, 29th June, 1935, in the 65th year of his age, and the 26th of his ministry, the very day on which the Presbytery of Newry, at the previous Monday's meeting, agreed that he should retire; on that day he passed away. The following Tuesday, after a Service in Donoughmore Meeting House, he was laid to rest at Ahorey. His widow lived until the 1st March, 1966, when she died at the advanced age of 96, living during her widowhood at 'Riverside', Ahorey, and taking a great interest in the congregation. In 1924 a young man in the congregation, was persuaded by his father, an elder of this Kirk, and the minister, to accept the duty of Secretary of the congregation, a task he performed ably and acceptably for 48 years till 1972. One of the biggest of the many tasks that fell to him was to organize the fund-raising schemes for the renovation of the Church in 1932, when about £1,000, a very considerable sum in those days, was amassed as a result of a two-day effort. On one of the days no less a person than the Prime Minister of Northern Ireland, Lord Craigavon, was present. It will be remembered that he was a strict Elder in the Presbyterian Church, as well as being the chief architect of the State. This Secretary of the Congregation is Mr. T. S. Hoey, J.P. who also, in the midst of much public service on many Boards, found time to correspond with friends in America who were interested in this Church. Mr. Hoey was the last Chairman of the Armagh Rural Council, which was only recently disbanded, due to the centralisation of Boards and Councils.

In 1916 a neighbour and relation of the late Rev. James Forsythe, Mr. W. P. Williamson, who had erected the local Brethren Hall in 1909, purchased an electric generator driven by a water turbine, to provide light for his own home, the mill, and the Brethren Hall. At that time he had hopes of supplying the Church as well as the little cottages that were once in front of it, with light. Alas, the war stringencies made things harder and harder to get and Mr. Williamson's death in 1920 removed the possibility of such a convenience, so that it was not until 1954 that the main's water supply and the Government supply of electricity came around these parts, when the Taylor houses were built.

After a vacancy of nearly a year, <sup>20th January</sup> the Rev. John Jackson Wright, B.A., M.C., was installed in Ahorey on 20th January, 1925. He had been born in 1866, was brought up in connection with Clogher Congregation (Co. Tyrone), took his Arts course, partly at Magee College, Derry, and partly at Queen's College, Belfast, and graduated in the old Royal University - the examining body of the three Queen's Colleges along with Magee - in 1888. He did his theology at the Presbyterian



MR. T. S. HOBY  
BALLY DOONAN  
ANDREW  
PORTADOWN

NON. TREASURER  
MR. R. M. PATTERSON  
20 CORNHILL ST.  
TANDRAGEE

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- After Dr. Halliday's departure, his own table organ was purchased for some \$16 or \$17, and carried up the path from the house to the Meetinghouse by four men, Thomas Burr, Robert Greer, David Clements and I. S. Rooy. The first Sabbath it was in use was the occasion of a visit from the Rev. Dr. Hollnath of the Union Commission. This day is remembered too for another reason. Dr. Hollnath preached in Clare prior to his coming to Aborey. In a few words he tried to <sup>win</sup> ~~gain~~ the impression that Clare were practically unanimous in wishing a union with Aborey. Alas for the speaker, a number of Aborey had taken the trouble to be at the Clare service and saw that things were not as desirous as Dr. Hollnath hinted. He got up and interrupted him with words to that effect. The result was that bad feeling was generated against the Union Commission, and nothing came of it. Several months went by with Clare,

- ② This was the first installation of a minister in Ahorey, and it is interesting to note that every minister before was ordained, and from Major Wright on all were installed, having served in other congregations before coming to Ahorey. It was also the first occasion that instrumental music was used in ~~an~~ such a service.



College, Belfast, was licensed by the Clogher Presbytery on 28th April, 1892, and ordained on 22nd February, 1893, by the Tyrone Presbytery, and appointed to the spiritual oversight of Ballygoney Congregation. He was installed in Ballyshannon on 19th August, 1908, by the Donegal Presbytery. Early in the 1914-18 War he was appointed a Chaplain to the Forces and was eventually promoted to be Senior Presbyterian Chaplain to the famous 36th (Ulster) Division. He attained the rank of Major, and his devotion to duty was recognised by the award of the Military Cross. After the War he returned to Ballyshannon and ministered there until he received the call to Ahorey. His ministry here was very short, as he resigned Ahorey on the 22nd April, 1927, after a pastorate of two years and three months. He had accepted a call to Tandragee where he was installed on the 26th April, 1927. After the War and before he came to Ahorey he married Miss Elizabeth Lorimer on the 12th December, 1921. As his ministry was so short in Ahorey there is little to record of congregational interest, save that the little organ, which had belonged to Mr. Baillie, was bought and placed in the Meeting House as its first musical instrument, and there it still abides as a faithful standby, having led the praise thirty and eight years. Major Wright, as he was so often called, retired from the active duties of the ministry on the 31st December, 1933, and moved to Newcastle, where he lived till his death on the 2nd December, 1937, in the 72nd year of his age and the 45th of his ministry. 16-17

The tenth minister of the congregation, the Rev. Henry Clarke, B.A., was installed in Ahorey on the 4th October, 1927. He was brought up in connection with the congregation of High Street, Antrim, of which his father was one of the foundation members. A student of Queen's College, Belfast, he graduated at the Royal University of Ireland in 1893. He took his theology at Assembly's College, Belfast, and was licensed by the Presbytery of Ballymena in May, 1894. On the 18th February, 1896, he was ordained as assistant and successor to the Rev. C. L. Morrell in Drumkeen, Co. Monaghan, by the Presbytery of Ballybay. After a pastorate of 11 years he resigned on 22nd January, 1907, and was installed in Rockcorry by the same Presbytery on 12th February, 1907. About this time he married a Miss Swan, of Swan's Cross, Co. Monaghan. In 1921, after a ministry of 14 years, the Ballybay Presbytery reported: 'that on 31st June, 1921, the Rev. Henry Clarke, B.A., at the request of the Union Commission, resigned the pastoral charge of the congregation of Rockcorry, and remains a minister under the care of this Presbytery'. The explanation of this is that the Union Commission wanted to effect a union with Mr. Clarke's former congregation of Drumkeen. For a time he resided at Muckamore, Co. Antrim, and in October, 1923, was inducted to Third Ballynahinch by the Comber Presbytery. From this he resigned on 15th December, 1925, having accepted a call to Edenderry, in the Presbytery of Omagh. This charge he demitted when he received the call to come to Ahorey. He remained at Ahorey till 17th May, 1932, when he moved to Glenhoy near Clogher. He retired from this last charge on the 19th February, 1936, and lived in retirement at Broughshane. ~~xxxxxx~~ He passed away on the 12th January, 1943, in the 77th year of his age and the 47th of his ministry. He was a man gentle in spirit and kind in heart; 'he served the church in many spheres with marked devotion'. Near the close of his ministry in Ahorey the congregation took in hands to renovate the Meeting House that was almost 150 years old, at a cost in the region of £1,000. Its substantial stone walls were cement dashed on the outside, the old outside steps that led to the gallery were taken away, and the building lengthened to permit of a vestibule, with an inside stairway running to the gallery. New Gothic type windows - instead of the old



to that indeed. But it is commonly known that the Wrights were up to their eyes in the matter.

The metal Corn Tokens of the Beattie were in use till George Wright's death, when the paper tokens were introduced to use.

It is related that when the deputation from Tice attended Albany to have George Wright's hat the Treasurer noted no peculiar save a few extra halfpennies in the collection! - An ominous comment on the generosity of the donors!

SECRETARY OF CONGREGATION:  
MR. T. B. MOSEY JR.  
BALDWIN ST.  
ALBANY  
PORTADOWN  
PHONE NO. 1111  
HON. TREASURER:  
MR. R. M. PATTERSON  
25 CONSUMERS ST.  
TANDRAGEE

ALBANY CONGREGATION

PRESBYTERIAN CHURCH IN IRELAND

MINISTER:  
REV. A. R. SCOTT, M.A., B.D., PH.D.  
ALBANY MANSE  
PORTADOWN, CO. ARMAGH  
PHONE NO. 1111  
(CLERK OF THE SYNOD OF  
ARMAGH & DOWN)  
CLERK OF SESSION:  
MR. W. G. JEFFERS  
CONSUMERS STREET  
TANDRAGEE  
LAURELVALE  
TANDRAGEE



oblong type - with cathedral glass were installed; and a fine new centre window installed at the pulpit end. The front of the gallery was raised, while downstairs the centre aisle replaced the two side aisles that used to be in the church. A new floor was installed, and a most un-presbyterian piece of furniture was erected - a communion rail. As well a tidy little vestry was built at the pulpit end of the edifice. The church was lit with modern paraffin lamps. The building contractor Mr. A. Camblin, of Portadown; the painter, Mr. Alexander Adair, Portadown; and the plumber, Mr. R. Morton, Portadown, who installed a low pressure heating system. When the work was done the church was without a minister at its re-opening in November, 1912.

The eleventh minister was the Rev. Robert George Fry, B.A., B.D., who first acted as a 'supply' for about a year when he had returned home to Ireland from Canada. He was born 12th November, 1883, and brought up in Belfast. His father's name was Robert Fry and his mother was Jane McKissock. There were four in his family - Robina (Mrs. J. Hewitt), Harry, Robert George, and Frederick. After an education at National School in Belfast he went into the linen business and was employed as a clerk in the firm of Messrs. Clark of Upperlands, Co. Derry. When he was about 28, in the year 1911, a Canadian Presbyterian Minister, the Rev. Dr. McLaren, toured Britain seeking new recruits for the Presbyterian Ministry in Canada, to serve on the scattered mission fields, and Mr. Fry answered that appeal. He became a student in Arts and Theology at the Presbyterian College in Vancouver, B.C., known as 'Westminster Hall', from the autumn of 1911 till the spring of 1915. He was then appointed a student supply to the Pender Island charge for the summer of 1915, and from there proceeded east to Kingston, Ontario, where he enrolled at Queen's University in Kingston, in Arts and Theology. With the First World War at its height, he joined the Canadian Queen's University Medical Corps along with many other students and went overseas in January 1916, his unit being attached to No. 5 Canadian Hospital stationed at Etapes, France. This unit returned to Canada on the completion of hostilities and after discharge in 1919 the students returned to their interrupted studies at Queen's University, Kingston, Ontario. Mr. Fry graduated B.A. in 1921 from this University, and was ordained by the Kingston Presbytery the next year at the age of 38 on the 10th April, 1922. He always spoke most appreciatively of the Rev. Dr. C. W. Gordon (Ralph Connor the novelist) minister in Winnipeg who gave the charge to the newly ordained ministers. Two who ~~studied~~ studied at college with him were the Rev. Hugh McLeod, who afterwards went into the United Church of Canada, and the Rev. E. B. Arrol, of Victoria, B.A. Dr. McLeod became Moderator of the United Church. Another fellow-student was the Rev. John A. MacInnes, B.A., B.D., D.D., Minister of Crillia and Moderator of the continuing Presbyterian Church in Canada in 1952. Perhaps it should be said that this continuing Presbyterian Church of Canada is about ~~twice~~ the size of our Irish Presbyterian Church in numbers. It was in 1952-53 that Mr. Fry hoped that his friend the Canadian Moderator would have preached in our Church, but unfortunately he was not able to make it this length.

When in Canada Mr. Fry met Miss Alice Orr, a school teacher, formerly of Loughgall, Co. Armagh, and they were happily married. She was well known to many of the older members and passed away suddenly in 1949 in the Manse. She was laid to rest at Aforey ten years to the day before him. Mrs. Fry was a Methodist in her youth but became so strong a convinced Presbyterian that she did her best to persuade her husband not to join the United Church of Canada though it is very largely Methodist dominated. He held his first Presbyterian pastorate at Biggar, Sask., and ~~moderated the continuing Presbyterian Church in Canada, after two years in 1923 he went to New York upon a scholarship for post graduate study, graduating B.D., at Union Seminary, Columbia~~



In 1938, the minister and his wife presented the Congregation with the fine communion linen that we still use. This was dedicated at the November Communion Service on Nov 1938. Next year, 1939, the May Sacrament Service saw the first use of a new individual Communion Service, and its dedication. The following ladies presented the Individual Service to the congregation - *Mrs S. J. Joffe, Mrs J. Fullerton & Mrs R. S. Fry.* In a Presbytery Visitation on 5th September 1939 the congregation were heartily commended for the manner in which their property was kept, but Presbytery deplored three things: the lack of family worship, that there were only 60 communicants out of 105 families (and only about 30-35 partook at each sacrament), and that only about 80 attend public worship, on Sabbath mornings. This was certainly no fault of Mr Fry's, but it is a vast difference to the figures returned by Mr Forsythe in 1864, when the congregation numbered 136 families and had 186 communicants. One explanation that is sometimes offered is that it was a Secession habit if not a tradition to have a small communion roll. Presbytery did not accept this idea at all and in the Visitation report we read "Presbytery would earnestly appeal to the Elders... to help the Minister to bring out the careless to the House of God on the Sabbath Day" They also admonished the people to bestir themselves upon the matter of attending on the Sacrament of the Lord's Supper. That this behest had some effect is seen in a small increase in the numbers attending the Sacrament, and in the fact that the three elders were allocated 'districts whereby the congregation could be visited'. It was arranged to make a start on this district visitation by the Elders before the Simultaneous Mission of 1940. In June 1940, we read the first notice in the Session Minute Book, of the Armagh Elders' Union, when this body asked for the use of the premises for a meeting. Their request was readily granted, and periodically ever since the Elders of the Presbytery have gathered in Shorey. In October of the same year we read that a meeting of the Kirk Session was held and it was 'decided to announce a congregational meeting, and at the close of the morning service on Sabbath November 10th next, submit a list of qualified names to the meeting and elect six new members to the Committee' of the Church. This meeting was



The Irish Presbyterian of October 1938 tells us that on a recent Sabbath morning - probably in August - a bronze Tablet to the Rev Thomas Campbell was unveiled by the Rev P.H. Welshimer of Canton Ohio U.S.A. in memory of Thomas Campbell. The tablet was dedicated by the Rev Robert G. Fry minister of the congregation and that the Rev A.C. Watters of Dunfermline took part in the service.

# ANOREY CONGREGATION

PRESBYTERIAN CHURCH IN IRELAND

MINISTER :  
REV. A. R. SCOTT, M.A., B.D., PH.D.

ANOREY MANSE  
PORTADOWN, CO. ARMAGH  
PHONE NICHILL 912  
(CLERK OF THE SYNOD OF  
ARMAGH & DOWN)

CLERK OF SESSION :  
MR. W. G. JEFFERS  
CONOMATION STREET  
LANEVALE  
TANDRAGEE

SECT. OF CONGREGATION  
MR. T. S. HOVEY J.P.  
BRANDONMAN  
ANOREY  
PORTADOWN  
PHONE NICHILL 912  
MR. R. M. PATTERSON  
TANDRAGEE



daily summoned the two Sabbath<sup>24</sup>s required, and the Session Minutes tell us "A list of fully qualified names was given to each qualified member. From the nine names on the list the following six members were elected to the Committee, Messrs James Best, John Thomas Thompson, Maynard Sandford, Thomas Alexander, John Woolsey and Samuel Lewis. During the War years, with its black-out restrictions, things seem to have turned round a little group in the Christian Endeavour Society. Mr Fry was very interested in this Society, and took a vital interest in the local Portadown Christian Endeavour Union, being its President at least once.

In the same year that Mr Moore died, another Elder passed to his reward in November 1947. He was Mr William Alexander, Artabracka, of whom it was written "By his death this congregation, its members of Committee and Session, have lost a faithful member, a wise councillor and a staunch friend".

Mr Fry seems to have decided to retire suddenly, and applied to the General Assembly for leave to retire. This was granted on 7th June 1949, strange to say before the Congregation of Ahorey was asked for their consent. The meeting for this consent was summoned for Sabbath 12th June 1949, and was presided over by the Rev. W.M. Craig minister of 1st Portadown. The Congregation agreed unanimously to this request. The Session Minutes are written by Mr Fry, who stated that it was to take effect in September, but in actual fact took place on 31st Dec., 1949. It is sad to relate that before he had retired that Mrs Fry's death took place suddenly in the Manse on the 25th Oct 1949. It is a strange coincidence that he himself passed away exactly ten years to the day after her death, on the 25th Oct. 1959, in the 76th year of his age and the 38th of his ministry. He was a little man with much zeal and earnestness, who laboured in difficult circumstances and times in Ahorey. He was laid to rest beside his wife in Ahorey graveyard. Upon his retirement taking effect the Presbytery of Armagh appointed the following Commission to take care of the congregation; the Rev Stanley E. Williamson, B.A., Clare, Conventer, The Rev John Deans, B.A., Clerk of Presbytery, Richhill; the Rev W.M. Craig, B.A., B.D., Portadown, and Mr Adams, elder from Druminnis.

The twelfth minister is the Rev. Alfred Russell Scott, born and brought up in Bangor Co Down worshipping in First Bangor Church under the ministry of the Rev Dr W.M. Currie, B.A. where his father was Hon Treasurer for a number of years. Mrs Scott was brought up in the same congregation where her father was a ruling elder for many years. Educated at First Bangor National School, Bangor Grammar School, Renshaws Belfast, he went to Magee College, Derry, Trinity College Dublin, and Assembly's Belfast. He served as Assistant minister in the large congregation of Agnes St., Belfast from 1942-45, when he was ordained in Clontibret, Co Monaghan, where he ministered for almost six years till 1951. At the middle of 1950 he received an invitation through the convener <sup>Rev</sup> Williamson to consider a call to Ahorey, a place he only knew as having a football team. The Rev S.H. Williamson left Clare for Loanends shortly afterwards, and a new convener took over, the Rev Robert McIlveen, B.A., minister of Clatymore. Again he wrote to the minister of Clontibret, urging the claims of the Ahorey congregation. After this second invitation he was installed on 8th March 1951. to a congregation of a little over 80 families, that in 1973 numbers around 170 fams. Many gifts have been received over the years beginning with a dedication Service on 20th May 1952, when the Rev Prof James Haire, M.A., D.D. Assembly's College Belfast dedicated the following; a set of wooden collection plates given in memory of the late Mr Harry Burke, two Hymn Boards donated by Mrs John T. Thompson, a Communion table given by the Senior Minister in memory of his wife Mrs Fry, a cushioned organ seat by Mr Joseph Carson, a pulpit seat given by the Church secretary Mr Hoey J.P., an adjustable Bible board given by Mr James Best for the pulpit, a tray of individual communion cups by Mrs A Lewis, and an outside Church notice board by Mr John Woolsey. The next year saw the gift of a further section of the individual communion service donated by Mrs J.W. Greer, and also the gift of the Church clock given by Miss Susan Jeffers. These were dedicated by the minister at the May communion. Also in Sabbath 22nd February 1953 the following men were ordained to the office of Ruling Elder in the congregation, in response to the direction of the Presbytery of Armagh who



Memorandum to Rev R. G. Fry - as his representative

SECTION OF CONGREGATION:  
MR. R. M. PATTERSON  
NON-RESIDENT  
MR. R. M. PATTERSON  
30 CONNOR STREET  
TANDRAGEE

AMOREY CONGREGATION

PRESBYTERIAN CHURCH IN IRELAND

MINISTERS:  
REV. A. R. SCOTT, M.A., B.D., PH.D.  
AMOREY MANSE  
PORTADOWN, CO. ARMAGH  
PHONE RICHMILL 912  
(CLERK OF THE SYNOD OF  
ARMAGH & DOWN)  
CLERK OF SESSION:  
MR. W. G. JEFFERS  
CONORRATON STREET  
TANDRAGEE



had visited the congregation in Nov 1952.- Thomas Alexander, William Henry Burke, Thomas Stevenson Hoey, William George Jeffers, Samuel Lewis, William John McDonald, Bernard Davison Sandford, and John Woolsey. As the congregational trustees had dwindled to one, Mr John Fullerton who had been appointed in October 1924 the following men were chosen by the congregation and appointed at a congregational meeting duly summoned, held on 19th July 1953:- Messrs W.H.Burke, James Best, T.S.Hoey, Samuel Lewis, & John Woolsey. Later on in September the members of Session were arranged as to their several districts:-

Laurelvale- Messrs W.G.Jeffers and Wm Shepherd, Mr Shepherd also to look after Kilmahervie.

Mecantrin, Curry, and Ballygroubany with Mullabrack, and Milltown, Mr Sandford. Manordougherty, Cornacrew, Ballynewry and Marlacoober, Mr Fullerton & McDonald. Berryhale, Artabracka & Lisavague, Messrs Alexander and Burke.

Teemore, Drummamether, Tandragee and Marlacoomore Mr Mc Donald

Cornascriebe and Cabra Mr Wm Burke

Ballybreagh and Mullalelish Mr Hoey

Ahorey, Mr Lewis

Ballyloughan and Drummam and Ballynahinch Mr Woolsey.

In 1953 the Ahorey Sunday School undertook to support singlehanded an orphan boy in India on the Mission field; that boy has now grown to manhood, and the school now keeps a little girl.

A youth Fellowship with 70 on rolls was being run in the old Orange Hall, the brethren not only granting the hall, but light and heat, a night in the week, free of all charge, during the winter months. It was this Fellowship that presented the sum of one hundred guineas to the Church committee to help in the purchase of suitable chairs for the Lecture hall, which was seated with permanent forms. That same year an Easter offering of £250 was gained to help in modernizing the Lecture Hall. Another thing that has been a power of strength to the Church was the commencement of a 'Women's' Association of Foreign Missions, now called Presbyterian Women. In their first year- 1953- Mrs Scott reported to the Annual Congregational Meeting that over and above the givings of the Church as a body to Missions, this group had contributed over £40. to missions. Towards the end of the year an Evangelistic Mission was led by Mr Harry Geddis, a *Lutheran Missionary*.

About this time meetings were held on a couple of occasions concerning the supply of Electricity. This was coming around the district in the near future. Since the new minister had come he had erected his own generator and had lit the Lecture Hall, making possible the use of the Hall for weekly meetings. The mains electric power was in use the winter of 1954, and the Meeting-house was lit by this means thereafter. Some of the old paraffin lamps were sent to a missionary working in South Africa, and who had greatly impressed the Youth Fellowship members.

In 1955 the Minister went for his first trip to Canada, for nine weeks. He was hardly home, till a call came to him from Huntsville, Ontario. After prayer and much thought he declined the invitation. In December 1955 5. the Session agreed that the Sabbath school should be divided into a Senior School and a Junior. The Senior to meet in the Lecture Hall, the Junior in the bigger of the two downstairs room. Mrs Scott was willing to take on the task of superintendent of the Primary or Junior School. In 1956 Mr Alexander retired from the office of Eldership.

In 1956 the local primary school was growing rapidly and more room was needed, thus an appeal was made to the Congregation to let the Lecture Hall as a further class room at £40. per annum. At a meeting duly summoned was held after morning service on Sabbath 8th July 1956 when the Rev R.G.Fry moved and Mr T.J.Rankin seconded and it was unanimously agreed to let the Hall to the Armagh Education Authority, there to be no restrictions on the use of the hall for congregational use after school hours. Towards the ~~end~~ middle of April 1954 the Rev Robert McIlveen, B.A., resigned from the congregation of Gladymore, to go to Stewartstown, and the Armagh Presbytery appointed the minister of Ahorey to be convener of the vacancy. As time went on and there were



no serious applicants for Cladymore, it was suggested that Ahorey might share their minister with Cladymore and to this end a congregational meeting was held on 18th November 1956, presided over by the Moderator of the Presbytery, the Rev C.G. Chart, B.A. After hearing the various speakers- Rev John Mark, Mr J.M. Wilson and Mr R. Cumming, elder, it was proposed that the minister of Ahorey be 'stated supply of Cladymore' by Mr T. Alexander, seconded by Mr T.J. Rankin, and agreed. Difficulties arose when the times of services were gone into, as Ahorey wanted their service at 12 noon and also their minister to be given time to attend the Sabbath school. On this rock the plan perished.

Bearing in mind that the Presbytery Visitations had often referred to the small number of communicants, it is interesting to read the figures of new communicants coming forward;- 1951,-3. 1952,-24. 1953,-17; 1954,-17; 1955, -9; 1956,-6; 1957,-33. In this last year the communion roll was 140, with some 131 out at least once. On 1st January 1958 Miss Rita Shepherd resigned from the position of organist: and in her place the Session appointed a Mr J.G. Lappin of West St., Portadown. Prior to his appointment, there was much consideration about the installation of a pipe organ in the Meetinghouse. Indeed at the congregational meeting held in 1956 re the letting of the Lecture Hall, the other matter of business was the purchase of a Pipe organ for sale in Scotland, advertised in the 'British Weekly' at £500. The minister was able to announce that he had received a donation towards such a fund some time previously. It was put to the vote of the congregation and resulted in 25 members in favour and two against. Alas, though five or six members offered to lend £50. each free of interest, the organ was sold before we were ready to purchase it. However the matter did not stop because of that disappointment. A further congregational meeting was held on Sabbath 15th June 1958 to consider the proposed plans for extensive alterations to the meetinghouse in connection with the installation of a Pipe Organ by Messrs Barlow, of London. Mr Tom Greer proposed and Mr Wm Hill seconded that the plans be passed. The extension was completed in 1958, but owing to many difficulties, not least an enormous amount of damp, necessitating that the organ, already half built, be taken out. It was eventually opened on 15th September 1963, by the Rev Prof J.M. Barkley, M.A. Ph.D., D.D., F.R.Hist.S. who at a very impressive dedication service, acknowledged the following gifts, the very generous donations that made possible the extension of the Meetinghouse, the improvement of the heating, oil-fired, done by men of the congregation voluntarily, and of course the installation of the three manual pipe organ. Other gifts received were the pulpit, the Baptismal Font donated by Mr and Mrs Rankin, the Elders' Chairs and Ministers' Chair, the New Communion Table, the Gift of the Congregation in memory of the Rev. R.G. & Mrs Fry. The Choir Chairs, the carpeting, and the Bookcase for the minister's room. The Pulpit Fall, donated some years before by Mrs John Fullerton, was redone in a red background, in place of the former blue. The evening Service was conducted by the past Moderator of the Gen Assembly, the Very Rev. John E. Davey, B.A., B.D., Mr Barlow played the organ in the morning, and at the evening Worship Mr John Wilson, former school principal of Ahorey, and organist in Tullylish Parish Church presided at the new instrument. It may be of interest to know that the Organ is part of a former Cinema organ built in 1937, for the Davis theatre London. The other three manuals being the Organ of Romford Parish Church, London. During these intensive alterations the congregation met for worship in the local Orange Hall, built in 1954, and placed willingly at our disposal by the Brethren.

In 1959, at a meeting of Session held on 26th March, the Rev Mr Fry tendered his resignation as Clerk of Session, a post he had held since the resignation of Mr Moore. All members thanked him for his efficient manner of doing business. Mr Roey proposed and Mr Sandford seconded that the new Clerk be Mr W.G. Jeffers. This was agreed unanimously.

On 4th Nov. 1961 the congregation lost one of its most faithful elders, when Mr John B. Fullerton passed away. He was a man of more than ordinary sagacity, and very dedicated to the progress and prosperity of Ahorey. He was laid to rest in the graveyard. After the minister returned from his trip to Canada and the U.S. in 1955,



he determined to ~~complete~~ studies for his B.D. degree at T.C.D.. This was done in 1962, and he at once set to to write his Ph.D. Thesis on the 1859 Revival. This latter degree was completed in 1962. when the congregation honoured their minister with a set of Pulpit robes, -the first in the congregations history. A lady in the congregation presented him, in addition, with his doctor's gown.

It is interesting to note that this congregation has the following members engaged in Christian work; Mr Edmund Sandford, who with Mrs Sandford are the evangelists for the Christian Workers Union; the Rev W.G.S. McDonald M.A. of Montreal Canada; Miss Jean Mc Donald, missionary with the Qua Iboe, Africa; Mr Thomas Hollywood with the Irish Mission; Miss Elizabeth Irwin, engaged in Children's work, formerly with the Dr Barnardo's Homes but now in a private venture in Belfast, and Miss June Hall engaged too in Children's work.

From some time in 1925 a correspondence had been begun and continued between Mr T.S. Hoey J.P. secretary of the congregation, with members of the Disciples in the U.S.A. To Mr Hoey must go the credit too for the Alexander Campbell Memorial Window placed at the pulpit side of the Meeting-house. For a World Convention of Disciples met in Edinburgh in 1960, and very many visitors came over to Ahorey from Edinburgh; among them the Rev Paul D. Burton M.A., B.D. minister of Minnesota Avenue Christian Church, Washington, D.C. This gentleman was entertained by Mr & Mrs Hoey and was the means of raising the money in America and Africa and Australia to present this window to the Congregation on Sabbath July 30. 1961, when he preached to a very interested audience on the 'Things God hath Prepared'

Others who came over and preached in Ahorey in 1960 were the Rev Dr R.L. James on 7th August; minister of Riverside Christian Church Jacksonville, Florida, while on 14th a scroll of greeting was presented by the Westwood Hills Christian Church Los Angeles, through its minister the Rev Dr Jesse Randolph Kellems.

Another Memorial Window on the opposite side of the Meetinghouse is to the memory of the Rev Robt George Fry B.A., B.D., It was presented by Orange Brethren and dedicated on Sabbath April 30th 1961 at 4pm by the Rev John Brown M.A., B.D., a Grand Chaplin of the Orange Order, and Lecturer in Church History in Magee College at the time.

Also out of this gathering of Disciples in Scotland in 1960 there came the Thomas Campbell Memorial Tower. This resulted from a large number of visitors coming to Ahorey, and after hearing the story of the Campbells and Ahorey they decided that something must be done to perpetuate the memory of the Rev Thomas Campbell. It took a considerable time to get this organised but by dint of hard work by three men Drs Myron Cole, Howard Short, and especially Perry Epler Gresham, President of Pethary College- a college established by the Campbells in 1840; this was done. The Tower was dedicated on the Sabbath 30th 1973 by the minister of Ahorey.



